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CHRISTIANITY
AND
NON-CHRISTIAN RELIGIONS
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EDWARD A. MARSHALL

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PREFACE

In this present age of seeming uncertainty in spiritual verities, and of exalting the heathen religions to the position of equality with Christianity, it becomes necessary that we examine their actual teachings and compare them with those of the Bible. This is made doubly necessary since the priests and pundits of some of the non-Christian religions have begun to visit England and America to promulgate their Oriental philosophy and metaphysics. Their listeners, not having a knowledge of the actual character of these systems, or of the saving grace of God in Christ, are sometimes caught by their subtle sophistry, and led, step by step, into very absurd beliefs. One of the most striking examples of this is seen in the transplanting of Hinduism into Christian lands, under the non de plume of Christian Science.

The strongest and most satisfactory way of learning the relative value of the teachings of these various religious systems is to study them comparatively. This is an exceedingly difficult task, as it requires a large amount of time and patience to search through scores of volumes containing much that is tiresome and uninteresting. Then, too, it would doubtless be unwise for the average person to spend the money necessary to purchase the required number of books to get a comprehensive knowledge of these world religions.

This volume endeavors to gather into brief paragraphs the teachings of the leading non-Christian religions, under about sixty fundamental topics. This enables the reader to secure within a few moments a general idea of what the people of the world believe on the most important moral and spiritual subjects connected with human life. A glance at the page of "Instructions" will assist the reader in getting the most help from the book.

An effort has been made to give due credit to books from which quotations have been made. In the very wide research necessary through a large number of volumes, this may sometimes have been overlooked, for which the author offers due apology.

INSTRUCTIONS

The study of this book may be pursued in two ways:

First, by SUBJECTS, such as the "Belief Concerning Man" on page 16. You can get a glimpse of the teachings of all the religious on this subject.

Secondly, by RELIGIOUS SYSTEMS, such as "Shintoism" in Japan. Start at the beginning and turn each page to the close, reading only the items on "Shintoism." This gives a bird's eye view of that system.

The library reference plan will be helpful, if you desire to study the subject further. On page 78 a list of books is given, designated by use of the capital and small letters of the alphabet. These letters are followed by the number of the page where the specific subject may be found. Thus, the reference under "Priesthood" (page 32) in the religion of Confucius is "D—62." "D" is the number of the book entitled "Religions of the World," by G. M. Grant. By turning to page 62 of that book, you will find his statement as follows:

"First, that, so far as the worship of heaven is concerned, it should be performed by the emperor alone, both for himself and as the representative of the people."

In this way, much valuable information can be quickly gathered. As space is limited, only one page number is usually given, and it will be best to look at the pages both before and after, as they may contain more valuable material.

FOUNDER—DATE—PLACE.

JESUS was born in Bethlehem, in the year 5 B. C., in fulfillment of prophecy. Over one hundred prophetic utterances in the Old Testament concerning Christ are given in the New Testament as fulfilled.

I trust you will faithfully study this description of the condition of the heathen, but let your interest not stop there.

BRAHMANISM was founded by a priestly caste called Brahmans, during the earliest days of the Aryan race in India. No one man seems to have originated the entire system.—D-101. E-35. F-293.

Suppose you heard that Chicago was a heathen city, would it shock you? Pekin is about the same size and it is heathen. Do you care?

HINDUISM. The founders of Hinduism were from among the philosophers, poets, sages and priests of the Hindus. No one person originated it. The date of its beginning is unknown.—D-95.

Do you hesitate to become a missionary because the people are degraded? Remember, your forefathers were savages in Europe.

BUDDHISM. Gautama, a young Indian prince of northern India, was born 552 B. C. In after years he assumed the name of Buddha, which means "enlightened." He died at the age of eighty from eating too much pork given to him by some of his disciples.—r-67. B-vol. I-148. D-125, 130. E-39. F-113. G-354-360. J-88.

TAOISM. Lao-tsze, the founder, was born about 604 B. C., in Honan Province, China. His name signifies "old boy," and Taoists declare he was "eighty years old when born." He became highly educated, and was royal librarian.—j-59. k-57. l-184. m-671. B-vol. I-53. F-724.

CONFUCIUS was born 551 B. C., in the Shantung province, in China. His ancestors were eminent statesmen. His father died when Confucius was three years old.—j-44. k-60. m-178. B-vol. I-44. D-52. F-188-9.

The birth of **ZOROASTER** is shrouded in so many legends that its date and place are very uncertain. His home was in Afghanistan. The date may be B. C. 600.—B-vol. I-180. F-574.

Neither you nor the heathen know how great their need is. Only God knows, and He said: "Go ye."

THE PARSEES are the modern followers of Zoroaster which were driven from the Province of Pars, Persia, by Mohammedan persecution. They came to India in 698 A. D., from which period they reckon time.—H-109.

Every word you speak now to excuse yourself for your lack of interest in missions will be a load on your heart when Jesus comes.

SHINTO was the first religion of the Japanese. The name, place and date of the founder is unknown. The belief antedates its name, which was given to it after Buddhism entered Japan.

How can you reconcile these two admissions: "I am a Christian," and "I am not interested in missions."

MOHAMMED was born in Mecca about 571 and died 632 A. D. He was left an orphan at an early age; married a wealthy widow; lived a trustworthy life and became a prophet at forty.—r-80. u-179. B-vol. I-454. D-13. F-488. G-222. J-243. L-20.

Have you ever helped to make the life of even one missionary happy?

FOUNDER'S REASON FOR ITS INAUGURATION.

CHRISTIANITY. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John 3:16. That we might be "an habitation of God through the Spirit."—Eph. 2:22.

BRAHMANISM is a vast world of ideas, each being the expression of a hungry human heart in longing for the personal realization of its ideal.—D-101. H-87-88.

"More than half the people of the world have not yet heard the Gospel story."

HINDUISM. Monier Williams says: "Hinduism is the natural religion of humanity, or the collective outcome of man's devotional instincts unguided by direct revelation."

If you could preach the precious Gospel to an audience of 500 Hindus every hour of the day, it would take 70 years for all to hear.

BUDDHISM. Gautama was distressed over the mystery of suffering and death. He left his wife and child and became an ascetic pilgrim in order to discover, if possible, some solution to the mystery.—B-vol. II-117. D-125, 134-135. E-41-45. F-113.

TAOISM. Moral life in China was in a very low state. The condition alarmed Lao-tsze, who sought by his teachings to reform the government and society. He retired from public life to seek virtue.—j-59. F-724.

The question is not, Has the missionary society accepted you? but Has God accepted you?

CONFUCIANISM. Fanaticism, gross superstition and shocking immorality were wrecking China. Confucius endeavored by moral teachings to purify and regulate the family, society and the government.—j-45. K-63. D-60. F-188.

China has eighteen provinces and every one of them has need of you at once.

ZOROASTER opposed pantheism and stood for morality and human freedom. His teachings were a protest against the wickedness of his day and an appeal for right living.—B-vol. I-184; vol. II-91.

PARSEISM is the modern form of ancient Zoroastrianism, so their motive is the preservation of that belief.

Only those now living can be held responsible for the salvation of this generation. Our forefathers are gone and the children are yet too young. Will you do your duty?

SHINTOISM. The character of Shinto seems to indicate that it was formed largely from hero worship. The emperor was considered a descendant of the gods and was worshiped.—A-40.

"Expect great things from God; attempt great things for God."—Wm. Carey.

MOHAMMED was bitterly opposed to the powerless polytheistic idolatry of the Arabians. When forty years of age, he believed he had a divine commission from Gabriel making him a prophet.—F-488. G-223-225.

If Jesus should come today, could you look Him in the face when you have tried so little to send the story of His love into all the world?

HISTORY.

CHRISTIANITY began in Jerusalem, Palestine. Later, it changed its center of operation to Antioch, then to Alexandria, then to Rome and also Constantinople. It gradually spread throughout Europe and ere long will reach the whole world.

BRAHMANISM grew out of Aryan Vedism and dominated all classes in India. When Buddhism threatened to supplant it, the Brahmins tactfully absorbed it and the result of the union is the Hinduism of the present.—B-vol. I-86-89.

HINDUISM is the third stage of Vedism. About 500 B. C., the people became restless under Brahmanism and tried to shake off the caste yoke. Buddhism came 500 B. C. as a protest to Brahmanism, but its resistance and practice of compromise left Hinduism a conqueror on the field.—n-2. J-56.

BUDDHISM came from a man dissatisfied with the surrounding religious teachings of his day. It has spread throughout all Asia and has the largest following of any religion of the present day, if the Chinese are reckoned as Buddhists.—g-330. j-67. k-67. m-123. r-67. t-59. D-130-141. F-113, 117. H-44-49.

TAOISM has degenerated from the beginning. Emperor Wu (B. C. 100) sent 1,000 youths and 1,000 maidens to search for the "island of immortals." Buddhism came to China as a rival in A. D. 65. Taoism is now only demon worship.—l-185, m-671.

How many resolutions to do something to help the heathen have you drowned in your cup of pleasure?

CONFUCIUS lived in a degenerate age. His protests against the surrounding iniquity began to take hold and gain sympathizers and gradually cemented the family and national life. About 200 B. C., all literary books were burned, but those of Confucius were rewritten—k-6. D-63. F-188.

ZOROASTER is believed to have been a dissenter from the old Aryan religion. In time his teachings were the state religion and must have been well known to the exiled Jews in Babylon.

PARSEEISM is Zoroastrianism exiled from its Persian home. Driven out about 720 A. D. the Parsees landed in India, only to be persecuted afresh until they made certain concessions to Hinduism.—n-53, r-53. H-112, 125.

SHINTOISM means "the way of the gods." Originally it consisted of ancestral and nature worship. The position of ancestors has arisen, until they are now placed among the gods. It was overthrown by Buddhism, but regained its place as state religion in 1868. It has since been disestablished and is now only a cult advocating patriotism.—a-40. b-105. c-414. f-123. J-30, 41.

MOHAMMEDANISM began in the seventh century A. D. An early conquest was made of Abyssinia. Arabia, Palestine, came under its sway. Northern Egypt was finally mastered and the army almost reached Rome before being checked.—k-79. n-48. B-vol. I-454-472. D-13-32. F-486-495. H-53-77.

NUMBER OF FOLLOWERS.

THE CHRISTIAN portion of the world which uses the Bible as its source of divine revelation is estimated as follows: Protestant, 166,063,500; Roman Catholic, 272,638,500; Eastern Churches (Greek, Coptic, Armenian), 120,157,000.

It is easier to use Bible language than to obey Bible commands.

Since **BRAHMANISM** has merged into Hinduism through its conflict with Buddhism, its worshipers are classified with Hindus, except as they are enumerated by castes, when the Brahmans are counted by themselves.

God has a path of joyous service for you; if you neglect to walk in it, you need not be surprised if you fall and suffer injury.

THE HINDUS are estimated at 209,659,000, scattered as follows: Africa, 277,000; North America, 94,000; South America, 108,000; Asia, 209,152,000; Australasia, 1,000, and Malaysia, 27,000.

If your tongue is tied concerning lost souls, it can never be very loose in prayer for your own needs.

BUDDHISTS number 137,935,000 (I-195). Africa has 11,000; North America, 5,000; Asia, 137,900,000; Australasia, 4,000; Oceanica, 15,000.—B-vol. I-146. I-95.

The path of the just, for you, may lead to Africa.

TAOISM is so mixed with the other religions of China that it is impossible to secure any statistics as to their number.

"We are playing at missions."—Alexander Duff.

CONFUCIANISM holds sway among the Chinese. It is quite impossible to separate the Confucianists from Buddhists and Taoists. There are about 1,500 temples dedicated to Confucius, and "The Blue Book of Missions" estimates the Confucianists and Taoists at 291,816,000.

The millions of oppressed widows in India lose something every time you drown the call of your conscience to help them.

ZOROASTRIANISM was once the state religion of Persia. It had a strong following in its palmy days before Mohammedanism drove it from the land.

If Jesus had not desired the heathen to be saved, He would not have come. If you do not, you will not go.

PARSEEISM has about 100,000 adherents. Ninety-two thousand are in India, mostly in Bombay, and the remainder are still in Persia and are called Cuebres. No effort is made to increase their numbers by missionary efforts.—t-56. H-132.

You know the depressing power of one gloomy hour. What if you had a life time of it as millions of Hindus have?

SHINTOISM is another religious system which has no definite membership enrollment. "The Blue Book of Missions" estimates the number as 24,900,000. It has 58,070 shrines.—J-29.

There is not money enough in all the world to save a soul, yet you have often read a little story which has saved millions—have you ever really told it to one who has accepted it and been saved?

MOHAMMEDANISM has about 200,000,000 followers. In Turkey, 18,000,000; Russia, 14,000,000; India, 62,000,000; China, 33,000,000; Persia, 9,000,000; Africa, 50,000,000.—t-56. F-494. L-44.

SECTS.

CHRISTIAN denominations are divided along lines of doctrine, church worship and church government. The more Christians are filled with the Holy Spirit, the less difference and friction there will be over these distinctions. All evangelical bodies are united on the means of salvation and other fundamentals.—1 Cor. 1.

THE BRAHMANS are divided into one hundred and fifty castes or sects. These Brahmans claim to have sprung from the mouth of Brahm, the creator. They are the proud vampires which make life a burden in India.—q-222. r-101, 111. s-139-143. B-vol. II-52-3. E-22-25, 96.

HINDUISM. 1. Worshipers of Siva. 2. Of Vishnu. 3. Of female deities, such as the wives of Siva, etc. 4. Of Ganesa, the elephant-headed god of good luck and fortune. 5. Sun worshipers. There are about 20,000 Hindu caste divisions.—q-275. r-42-46, 52. C-105. E-148, 150, 205-232. F-298.

BUDDHISM is much divided. In Japan alone, it has "nine principal sects and forty-two sub-sects." The Buddhism of Tibet differs greatly and is called "Lamaism." That found in Siam is still another variety.—a-44-45. b-123. m-121. r-76. F-117. J-123, 148.

TAOISM has fallen from the teachings of its founder into the exorcism of demons. In the execution of Taoist authority, Satan's followers are certainly divided against themselves for they are split up into many opposing clans.

"The world has yet to see a Christian wholly given up to God."—Henry Varley.

CONFUCIANISM. "All Chinese are Confucianists, as all English are Saxons." Confucianism is the basis of all religious life in China and is mixed with the beliefs of every sect and every religion. To eliminate Confucianism from China is to reconstruct the empire.

ZOROASTRIANISM. It is difficult to learn the early conditions of this religion. It held great sway in Persia for many years. The first blow was from Alexander the Great, B. C. 333. The final overthrow was by the Mohammedans in 641 A. D., who have persecuted them ever since.

THE PARSEES number so few that there is not much encouragement for dissatisfied persons to attempt to organize a new sect, as they would get no following. Parsees are strongly attached to each other, which is another unifying feature.—H-118.

SHINTOISM is breaking down. Since its disestablishment, it is becoming unpopular. Numerous sects and reform movements have sprung up, some of which have borrowed elements from Christianity to assist in maintaining their hold on the people.—b-117. J-42.

MOHAMMED prophesied that his followers would be divided into seventy-three sects, but there are today over 150 sects. The two main divisions are, the Sunnites and Shi'ites, and bitter is the strife between them.—s-117. u-193. F-495. J-237. L-30, 43.

COUNTRIES IN WHICH OBSERVED.

CHRISTIANITY. The Gospel has reached every land to some degree. Christ's command: "Go ye into all the world, and preach the gospel to every creature," is being obeyed as never before.

Have you ever aspired to win a prize? There are thousands of them in mission fields you can win for Christ.

BRAHMANISM originated in India, and not being a missionary religion has been confined largely to its native country. Missionary work is useless, seeing Brahmanhood is only hereditary.

If a hundred members of a church would each give a postage stamp a day, they could support one of their number as a missionary.

HINDUISM is found in India, Burma and East Africa. A Hindu temple has recently been built in San Francisco, also one in London. They claim Jesus received his education in India.

Are you connected with a number of societies, the expenses of which drain your purse? Stop them for awhile and tell the heathen of the joy they may have in the society of Christ.

BUDDHISM is found in North India, Tibet, Southern Siberia, Ceylon, Burma, Siam, Indo-China, China, Korea, Japan and wherever Buddhists of these races have migrated.

If God wants you to go as a missionary, do not think you can excuse yourself from going by saying that you will stay at home and stir up others. You cannot stir others to obedience in the very thing in which you are disobedient.

TAOISM is confined to China, where it originated. It has had no living issues and is now dying within its own temple walls.

Everyone enjoys gathering flowers; there is more joy in gathering souls for the Saviour's crown.

CONFUCIANISM has a great hold upon the Chinese and has also moulded the moral life of both Korea and Japan. It has been confined to these three countries.

Do you feel that you cannot go because you have not had a college and seminary training? The disciples had neither, yet they did well. It may be you can also.

ZOROASTRIANISM never spread beyond the borders of Persia. Mohammedanism drove it from the country, and since that it has gone by name of Parseeism.

You say, "My business keeps me." If your business is not God's business, you should give it to Him or give it up.

PARSEEISM is observed in Persia by a scattered few. The number in India is about 92,000. Most of these reside in Bombay.

Do you hesitate to become a missionary because you fear you will not be sure of your salary? If Christ had waited until men raised His salary, He might not be here yet. Trust God.

SHINTOISM has naturally been confined to Japan, because one of its objects of worship has been the emperor, which hindered its introduction among other nations.

There are a thousand things you might do in life, but there is only one thing you ought to do. "He that doeth the will of God, abideth forever."

MOHAMMEDANISM exists in Turkey, Asia Minor, Palestine, Arabia, North Africa, Soudan, Afghanistan, Turkestan, Beloochistan, India, Burma, China.

The lack of missionary spirit in the Church in the first five centuries accounts for Africa being heathen and Mohammedan today.

CHARACTER OF THE SYSTEM.

CHRISTIANITY. Divine love is the one conspicuous characteristic of Christianity. From this all other graces flow. This is what differentiates it from all other religions, as none of them exhibit love.

"It is manly to love one's country. It is Godlike to love the world."
—J. W. Conklin.

BRAHMANISM is an autocratic system inaugurated by designing priests who used it to compel submission and obedience, so that they could enjoy the despotic power and ecclesiastical sway they craved.
—q-238. v-36. B-vol. II-51. D-102. F-293.

HINDUISM is strongly polytheistic, having 330,000,000 gods. It is grossly immoral in its teachings and imagery; inhuman in its base system of caste distinctions; paralyzing in its jealous restrictions in industrial life. Hinduism is the result of the clash between Brahmanism and Buddhism.—s-135. t-62, 80, 115. v-34. C-124-135. J-62-4.

BUDDHISM is atheistic. It denies that there is an eternal God. It asserts that God is nothing, man is nothing, life, death and eternity are nothing. God has left the universe and law now reigns.—b-143. d-64. f-127. g-142. k-68. l-183. B-vol. I-153-9; vol. II-59, 401. C-136. G-362-379. J-84.

TAOISM. Evolution and crude philosophy form its character. Its religious worship is the pacifying of evil spirits and is therefore sometimes called "Devil worship." It is strongly rationalistic.—j-62, 66. k-58, 75. l-186. m-680. C-144. F-728. J-169, 181. K-150.

CONFUCIANISM is an ethical cult. Its teachings are confined to things relating to earthly life only. It says nothing concerning the soul, the hereafter or God. The emperor is the only priest.—a-48, b-129-134. d-71. f-130. j-48. k-65. m-179. C-139-144. F-190.

ZOROASTRIANISM is monotheistic essentially, but dualistic practically. Moral defilement can be cleansed with water. It teaches the resurrection of the body and future retribution for sin. This system has no idols.—B-vol. I-182, 203; vol. II-58, 131.

PARSEEISM. The purest of the ethnic religions. Stress is laid on honesty, truthfulness, charity and religious devotion. Fire and the sun are symbols of the deity. It is strongly opposed to idolatrous worship.—n-53.

The healing balm from heaven flows freest when you press the name of Jesus over the heart of a thirsty pagan.

SHINTOISM began as semi-monotheistic. It is now a cult teaching patriotism. It has no idols but worships heroes, natural objects and the emperor. It has no public worship and is now disestablished.—a-44. b-106-7. F-673. J-29, 43.

MOHAMMEDANISM is a mixture of Judaism and paganism. It is strongly monotheistic; teaches absolute predestination and that only Moslems are saved.—k-80. n-51. u-177. B-vol. I-479. C-118-123. F-484. J-238. L-111, 194-7.

A mixture of indifference with your worship will make your piety as truly powerless as any of these systems of darkness.

RELATION TO GOVERNMENT.

CHRISTIANITY gives no direct commission to its followers to attempt the control of government by means of politics. It inculcates principles of moral rectitude applicable to everyone. Its superiority is manifest in every land, in proportion to the place the Word of God is given, in public and in private life.

BRAHMANISM. When the Aryan people first came to India, the priests, by cunning strategy, gained both religious and political control of the new kingdom. This continued until foreign aggression overthrew the feudal states and they lost their political power.

HINDUISM has not been one of those religions which was dependent on political power for its existence. It has flourished under every rule though it has not always tried to control the reigning power. Its hold is so firmly rooted in the Hindu heart, that no government has dared to attempt its overthrow.

BUDDHISTS. The non-aggressive self-annihilating character of Buddhism has prevented it from entering politics with a view of gaining control of governments in the various countries. Confucius' idea of government was that of a paternal despotism coupled with the personal rectitude of his subjects; but Buddha remained indifferent to politics.—J-143.

TAOISM. Through occult power and other means Taoist priests have tried to control the Chinese government. They were largely to blame for the Boxer movement and are constantly endeavoring to overcome Christianity and drive its missionaries from the country. It is a most deadly foe to the internal peace of China.

CONFUCIANISM has so moulded Chinese thought that the whole empire has followed its teachings and grown up as one large family, conservative and self-contained. Confucius held that he should always be consulted in governmental affairs. He said: "If officials could not rectify themselves, they could not manage the government."—J-191.

ZOROASTRIANISM. Zoroaster, as a religious teacher, endeavored to bring about social and political changes through his moral principles and persuasion. He did not take up the sword, as did Mohammed, to enforce the acceptance of his beliefs, but trusted to his hearers to act uprightly on their own convictions.

THE PARSEES are law-abiding citizens. They have but little to do with political matters. This may be partly on account of their fewness in numbers, their having no governmental authority of their own, their preference for business and enjoyment of quiet domestic life.

SHINTOISM. Shintoism was once the state religion. In 1889, when the constitution was adopted, Shintoism was disestablished. Japan now has no state religion, yet it assists in maintaining a few old shrines as historic monuments. Shintoism exalted patriotism to the position of a religion and the emperor was made the object of worship.

MOHAMMEDANISM has the spirit of its founder—"Rule or ruin," peacefully, if there is no opposition, but with the iron heel, if necessary. Mohammedanism makes all governments bend to its dictates wherever it can gain control. To have supreme authority is the spirit of the religion.

PRESENT HEAD OF AUTHORITY.

CHRISTIANITY. "Christ is the head of the church."—Eph. 5:23. "We are members of his body, of his flesh, and of his bones."—Eph. 5:30. "Looking unto Jesus."—Heb. 12:2. "And gave him (Christ) to be the head over all things to the church."—Eph. 1:22.

THE BRAHMANS are themselves the head of the Hindu religious system. They act as priests and are the gurus or saviors of the Hindus. They are greatly divided, and lack unity and headship.

Does the will of Jesus concerning you need to have the endorsement of your judgment and convenience before you will act?

HINDUISM seems to have no papacy or systematized ecclesiastical rule. It is so divided into sects with strangely differing views that reunion of all is quite impossible.—J-54.

Do you say, as an excuse for remaining here, that, "There is work enough at home to do"? If you are honest, then you are hard at work. Have you led a soul to Christ during the past year?

BUDDHISM is greatly divided, doctrinally and ecclesiastically. The emperor of Japan is said to be the head in that country. Usually each temple has its own officers independent of others. Dalai Lama is Buddhist pope in Tibet.—B-vol. I-140. D-148. J-150.

THE TAOIST pope lives on Dragon and Tiger mountain in Kiangsi and in elegant style. He has such influence that it is said he sometimes goes to Pekin in great state to confer with the emperor.—j-63. m-679. F-728. J-170, 176.

CONFUCIANISM. The emperor of China is considered the head of Confucianism. Confucianism, however, does not require much executive authority. It moves slowly along in the rut of ages.—D-62. J-193.

Excuses are the most suicidal pitfalls in the world. Every worker makes his own and then steps in and down to his doom.

While **ZOROASTER** was living, he was the head of the system. After him the power of authority seems to have been assumed by various great teachers.

"Every step in the progress of missions is directly traceable in prayer."—A. T. Pierson.

THE PARSEE people stand together as a unit. Being comparatively few in number their ecclesiastical system does not seem to have become extensive nor hierarchial. A high priest exercises ecclesiastical authority.

The world has become calloused in sin and laughs at things which caused our parents to weep. Has any such formation begun on your heart? Beware, for it always comes gradually.

SHINTOISM. Mutsuhito, the emperor of Japan, is honored as the head of Shinto, as he is believed to be a direct descendant of the sun goddess and a separate being from human kind.—F-673. J-31.

You may have peace with God, but I do not believe you can have the peace of God, if you decline to be interested in missions.

MOHAMMEDANISM recognizes the sultan of Turkey as the royal head of its religious system. He thus has ecclesiastical rule over 200,000,000 people.

If you become a missionary, you may gather a little family about you for heaven that would have been left out but for you.

BELIEF CONCERNING GOD.

CHRISTIANITY. Jesus Christ is the revelation of God to man. "God is love."—1 John 4:8. God is righteous.—1 John 2:29. God is light.—1 John 1:5. Omnipotent—Matt. 19:26. Omniscient.—1 John 3:20. Omnipresent.—Psa. 139:7-10.

"I see no business in life but the work of Christ."—Henry Martyn.

BRAHMANISM. Everything is God and God is everything. Nothing exists but one universal spirit who created Brahm, from whose mouth the triad of gods came. The prominent gods relegate the care of man to the lesser gods. God is not to be worshiped, but only for contemplation.—B-vol. I-83. D-79.

HINDUISM. The earliest worship was the deified powers of nature, sun, moon, etc. Gradually the idea of one supreme being arose. He was called Brahm, others were secondary. Today Brahm means the Brahmans and polytheism reigns.—r-146-154. s-137. t-81. v-38. A-444. B-vol. II-116, 126, 135. C-23-30. D-117-122. C-71. F-299. N-18-25.

BUDDHISM. Gautama said: "I see no one in the heavenly worlds, nor among gods or men whom it would be proper for me to honor." He left no god to worship, so his followers have worshiped him.—a-45. d-64. r-69. B-vol. II-385. C-31-33. C-61. F-120. G-374. J-96.

If some faithful missionary had been willing to have buried his life in India, he might have seen Guatama saved and millions more like him delivered from the evils of Buddhism.

TAOISM. Lao-tsze taught that "Taou" was an invisible, unreach-able, exhaustless abstraction, too subtle for words, and which was the mother of all things, even of God, of the stars, of the gods of war, of riches, etc., and an idol of Lao-tsze is now worshiped.—B-vol. I-54; vol II-118. C-35. F-726.

CONFUCIANISM. "Respect the gods, but let them alone," said Confucius. Heaven, spirits, natural objects, sun, moon, clouds, and also spirits of departed ancestors are the present objects of worship.—j-56. k-66. B-vol. I-50, 57; vol. II-150. C-34. D-58. F-192.

ZORASTRIANISM. The two great principles of light and darkness were believed to be ruled over by two gods. Ormuzd ruled over light and was the creator of good; Ahriman ruled over darkness and was the creator of evil. These are spirits of one great god.—B-vol. I-175-177; vol. II-106, 131. G-397-400. O-8.

PARSEEISM. They believe in God, the father of all. Fire is sacred and is a symbol of divinity and the greatest agent of God. There is a god of light and one of darkness, which war constantly with each other.—r-63. F-574. H-125.

Never try to evade your responsibility by saying that the heathen are living up to the light they have when you know you are not doing it yourself.

SHINTOISM. There is one supreme god, but because of his exalted position he does not receive human worship directly, but through his minor dieties. The mikado traces his ancestry to the goddess of the sun.—a-40. F-672-3.

Do you know that your false excuses are costing human souls their hope of heaven? For almost every word you utter a soul dies.

MOHAMMED got his idea of God from Judaism. He took only the attribute of justice, and had a god of law. Jesus Christ he considered a prophet, but inferior to himself.—u-171. B-vol. I-486; vol. II-119, 380. C-16-22. D-38, 42. G-218. J-239. L-32. Q-69.

BELIEF CONCERNING THE CREATED UNIVERSE.

CHRISTIANITY. "In the beginning God created the heaven and the earth."—Gen. 1:1. "The heavens declare the glory of God; and the firmament sheweth forth his handywork."—Psa. 19:1.

When God asks you questions concerning your duty to the heathen, do you answer them in your own favor, or in His and theirs?

BRAHMANISM. One supreme God created the universe and all lesser gods. He is a part of everything and everything is a part of him. From him come all the evolutions of nature. Pure creation is absurd.—t-81. B-vol. I-84; vol. II-205. D-99. F-294-6. G-348.

HINDUISM. Brahm produced, from his own substance, an egg containing all the primary atoms, principles and seeds of future worlds. The egg grew to wondrous size, and when mature, the spirit within burst it and creation's products were produced.—r-153. B-vol. II-195-198. C-29. E-71-74.

BUDDHISM. It is materialistic. It knows no creator. Creation was effected by the laws of nature, cause and effect. Destruction and renovation are constantly going on by the forces of nature, causing continuous changes everywhere.—B-vol. I-143. J-98.

TAOISM. All things came through evolution. "Nature is seen to do everything for herself without the meddling of a god." Its teachings correspond to the theory of the Nebular Hypothesis.—F-726.

Do you say that you must have a "special call" to go to the heathen? If you really loved them, you might insist upon a "special call" before you would consent to stay at home.

CONFUCIANISM. Originally, all was chaos. The two principles in nature, male and female, exerted their harmonizing influence and the purer elements ascended and formed heaven, while the baser descended and formed earth. From these, all things sprang into being.—B-vol. I-52. F-192. J-193.

ZOROASTRIANISM. Two gods were made by one supreme being. One created the light, stars and all that is good. The other created darkness, evil and everything that is bad. He ever tries to spoil the work of the good god.—B-vol. II-209. G-390.

Have you ever thought that God might have a real right to order you, as a soldier, to the front?

PARSEEISM. Ormazd, the god of light, created the world and fixed its duration at 12,000 years. He also created the sun and moon to aid him in his fight against Ahriman, the god of evil. "I invoke the holy world made by Ahura Mazad (Ormuzd)."—"Zend Avesta" 19:144. B-vol. I-195.

SHINTOISM. Before the gods existed, all things were enveloped by a huge egg in chaotic form, in which was the life germ. It grew and the egg burst. The lighter substance floated up and made heaven and the heavier made earth. Japan was the first part created and is the "land of the gods."—F-673.

MOHAMMEDANISM. The Mohammedan view of the creation of the universe is much like that given in the Bible, from which it was doubtless taken. God spake and the objects of creation sprang into being.—B-vol. II-380, 382.

The Spirit of God can convert the heathen, but He must have a Spirit-filled Christian there as a sample of the work which He will do for them.

BELIEF CONCERNING MAN.

CHRISTIANITY. "God hath made man upright; but they have sought out many inventions."—Eccl. 7:29. "All have sinned, and come short of the glory of God."—Rom. 3:23. "The heart is deceitful above all things, and desperately wicked, who can know it?"—Jer. 17:9.

BRAHMANISM. The human soul is a portion of the universal spirit. The soul's transmigration will finally bring it back where it will be absorbed into Brahm from which it came.—B-vol. II-176. F-295. G-347.

Do you say that you have business gifts which are making you successful and therefore you ought not to leave? Would you send only business failures as missionaries?

HINDUISM. "Man is a mere illusion." For him to assume to declare his own real existence, is but the raving of his ignorance. He is a part of God and God is a part of him. He has no separate individuality.—t-85. v-42. E-71. F-299.

BUDDHISM. Man is formed of two essences, matter and spirit; of matter, but for a short time. Man's spirit is transmigratory and its good or bad conduct determines the body it will have in each succeeding birth. "Self is an error, an illusion, a dream" (a Buddhist saying).—B-vol. II-117, 385, 387. D-152-3. E-57. F-115, 120. G-367. J-99.

TAOISM believes the human soul to be a purified form of matter and that it may become immortal only by physical discipline.

"If I thought anything would prevent my dying for China, the thought would crush me."—Samuel Dyer.

CONFUCIUS did not treat of man's origin. He declared that all men are born good and taught that man must master his own destiny.—A-440. B-vol. I-153.

Fellow student, are you willing that 400,000,000 Chinese shall die believing this, when you know what God teaches about it?

ZORASTRIANISM. Man is a dual creature, possessing a good and a bad nature, each struggling for supremacy in his life. If he cultivates the good, he will go to heaven, and if the bad, he will be cast into hell.

One person is said to die every second; but why should I tell you, unless you care where they are going?

PARSEEISM. Man has two intellects, as there are two lives, one mental and the other physical. Man has a good and a bad nature and each craves him to satisfy its longings.

If every Protestant Christian would give one dollar a year to missions, the annual income would be over \$150,000,000.

SHINTOISM says: "All men have come from the sun-goddess." The emperor is the direct and favored descendant who is worthy of worship. Man's soul cannot be defiled, but the flesh can and will therefore bear the punishment.

Do not try to hide behind the plea that God will be merciful to the heathen, when you cannot take time to even pray for them.

MOHAMMEDANISM. God took a lump of clay and broke it into two pieces. From them He created mankind. Of one, he said: "These to heaven and I care not." And of the other lump he said: "These to hell and I care not."—B-vol. II-380. D-46. P-vol. II-66.

If all industrial employes did their work as the Church works at missions, how long before universal bankruptcy and starvation would stalk through our land?

BELIEF CONCERNING SIN.

CHRISTIANITY. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. 5:12.

"I declare, now that I am dying, I would not have spent my life otherwise for the whole world."—David Brainerd.

BRAHMANISM teaches: Since I am a part of God and God is a part of me, I cannot be held responsible for my actions. Whatever He may do in me must be right, because it is God that does it. Sin is an illusion. A Brahman can lie, steal, quarrel and slander without thinking it sin, but dare not touch a person of another caste.—r-105. B-vol. II-179. E-93, 96. F-294-6. G-348.

HINDUISM. The Hindu believes it is wrong to call men sinners, since the acts in this life are wholly governed by the conduct of their past state. Sinful man must sin according to his nature, as a tree brings forth its own fruit, and that without blame or condemnation.—r-156. A-444. C-47-52. E-77-8.

BUDDHISM. Sin consists in "desire." To desire anything is sin. The only freedom from it is to become entirely lost in meditative contemplation and to become absorbed into Buddha in Nirvana.—B-vol. I-161; vol. II-177-184. C-52-57. D-152. E-47. F-115-6, 120. J-102.

TAOISM. Sin consists more in displeasing the gods and the ancestral spirits than in moral wrong. Individual and public calamity calls for pacifying peace offerings without the thought of repentance from sin ever being taken into account.—C-57.

Where did you get the right to say "No" to God in anything?

CONFUCIANISM. Confucius did not consider man's relation and responsibility to God, and therefore did not consider man a sinner against divine justice. Man has a duty to his fellow men and its neglect is punishable.—j-57. B-vol. I-53. D-63.

ZOROASTRIANISM. Evil thoughts, words and deeds constitute sin. His teachings were excellent and show as high a grade of truth as is usually presented in human philosophy from a heart which shows "the work of the law," but no revelation.—B-vol. II-313.

Have you been glad when someone gave an excuse why you might not go as a missionary?

PARSEEISM. The Parsees have the highest moral standard of any non-Christian religion. All lying, slander, unchastity, vice, evil thoughts must be avoided. Breaking one's promise is a very grievous sin.—B-vol. I-199.

Trust God to overcome your difficulties. He has had thousands of years of experience.

SHINTOISM is almost devoid of moral teaching. The "way of the gods" consists in the worship of heroes, and not in the teaching of ethics or the moral obligations resting upon men.—b-106.

"Our remedies frequently fail, but Christ as the remedy for sin never fails."—Mackenzie.

MOHAMMEDANISM. Only the wilful violation of a known law of God, is considered sin. Sins of ignorance are not counted as sins. Sin has nothing to do with our nature. Man inherits none of Adam's sinful nature. r-96. C-22, 40-46. E-162.

BELIEF CONCERNING SALVATION.

CHRISTIANITY. "Through this man (Jesus) is preached unto you the forgiveness of sins."—Acts 13:38. "Neither is there salvation in any other."—Acts 4:12. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God."—Eph. 2:8.—C-59-64.

BRAHMANISM. The salvation of the Brahmins is the union of the soul with Brahmn. This is gained through transmigration, the duration and number of births of which are shortened by strict adherence to Brahminical laws.—r-106. s-138-9. t-77, 92. B-vol. I-119; II-316, 330, 396. D-30. E-93. F-294. G-348. H-90, 101.

HINDUISM. Worshipping the gods, offering sacrifices, saying prayers, bathing in the Ganges, making pilgrimages, doing penance, placating the spirits or dying with a cow's tail in the hand, are some ways of securing salvation. "Even if an evil person worship me, and no other, he must certainly be deemed good."—"Bhagavad Gita" 18:71. n-117. r-159. t-87, 92. A-411 C-70-78. E-87-88, 187-198. F-299. R-59, 400.

BUDDHISM. Existence is the cause of suffering. The only way to overcome all evil is to cease to exist. Inward culture, through right belief, resolve, language, behavior, livelihood, exertion, mind and meditation will save.—c-76. k-70. l-168. r-69. A-427-429. B-vol. II-306, 387. C-79-88. D-137, 141. E-48. F-114, 118, 120. G-364, 370. J-109, 125. N-17.

TAOISM. A person's future life depends on his conduct in this life. Offering prayers and gifts to the gods, are valuable in securing peace of soul. After death, relatives may send relief by prayers and material gifts.—l-185. m-674, 680. C-89. F-727-8. J-176. N-15.

CONFUCIANISM. Man is the maker of his own destiny. Confucius said: "What you do not want done to yourself, do not do to others." He believed man is capable of eradicating evil from his nature without God's help.—B-vol. I-53. C-89. D-63, 66, 67, 76-77. J-187.

ZOROASTRIANISM. Salvation comes to those who enter the battle of good against evil and overcome. Pure thought going out in true words and resulting in right actions is the whole duty of man. "Whichever of two bedfellows gets up first, shall enter Paradise."—"Zend Avesta" 18:53. F-674.

PARSEEISM. Resist evil, do good, say prayers daily, wear sacred shirt and string and keep hearth fire burning are some commands of Parseeism. After death Parsees cross abyss on a razor. For good Parsees it is laid flat, but for bad Parsees the sharp edge is turned up.—r-66, x-31, 32.

SHINTOISM. With the belief that they are descended from the gods and the practice of deifying and canonizing men, a moral code is an innovation, and salvation from sin is quite unnecessary.

MOHAMMEDANISM. Their beliefs in predestination and fatalism make their future fixed. However, prayer, good works, defense of the faith, are of some assistance. Salvation from present power of sin is ignored. No incarnation.—C-65-69. D-41. E-161. F-489. J-244.

BELIEF CONCERNING HEAVEN.

CHRISTIANITY. "He looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God."—Acts 7:55. "In my Father's house are many mansions. I go to prepare a place for you."—John 14:2.

"He who loves not, lives not; he who lives by the Life cannot die."—Raymond Lull.

BRAHMANISM. The Brahman who has been true to the vows of his caste and performed the required "good works," is at death reabsorbed into Brahm as a drop of water is reabsorbed into the ocean from which it came. R-146.

"If you want to serve your race, go where no one else will go and do what no one else will do."—Mary Lyon.

HINDUISM. The goal of the Hindu is to escape from suffering. Heavenly experiences are attained by merit. Peace comes only by absorption into deity. No one has gone to prepare a place for them as in Christianity.—C-106-113. F-299.

BUDDHISM. Nirvana is the heaven of Buddhism. There the personality of the Buddhist is absorbed into Buddha through contemplation. It is what they call the "western paradise," full of sensuous enjoyments.—a-45-46. k-69. l-170. A-434. B-vol. I-162; vol. II-332, 377, 386. F-116. J-113.

TAOISM. The way to heaven is difficult because the spirits and gods are selfish and hinder one's progress. They can be coerced occasionally, but usually must be won by bribes or gifts.—C-114.

"Win China to Christ and the most powerful stronghold of Satan upon earth will have fallen."—Mr. Wong.

CONFUCIANISM. Confucius confined his teaching to this world. Man's rewards and punishments for good or evil are received in this life, and there is no reckoning on what may or may not come hereafter.—m-31. C-114. J-194.

Do you enjoy the money you spend on yourself and begrudge what you give to missions?

ZOROASTER was a firm believer in the hereafter, both of the good and evil. His ethical teaching was of a high order, and it follows that his idea of heaven was less sensual than that of others.

"Give until you feel it and then give until you don't feel it."—Mary Lyon.

PARSEES believe that after death the soul lingers near the place to the end of the third day and then goes to its long home. Heaven is the "house of hymns," where the angels ever sing praises.—r-64. B-vol. I-199.

SHINTOISM was absorbed by Buddhism so early in its history that it did not develop a full code of theological beliefs. Heaven seems to be a place where heroes are rewarded and worshiped.

"Now let me burn out for God."—Henry Martyn.

MOHAMMEDANISM teaches that heaven is a place of sensual enjoyments to which only Mohammedans can go. They will rest upon gold couches, be attended by celestial beings and be always eating, and drinking but never satiated.—r-96. C-95-100, 104. J-244. L-37.

"Ninety-nine per cent of the Christians in Central Africa have been brought to Christ through agents of American churches."—Donald Frazer.

BELIEF CONCERNING HELL.

CHRISTIANITY. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—Matt. 25:41. "In hell he (the rich man) lift up his eyes, being in torments."—Luke 16:23. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power."—2 Thess. 1:9.

Can you face God, if you have never tried to save a soul?

BRAHMANISM. As birth in the Brahman caste is about the last stage before absorption into Brahm, there is but little torment for them. Hell is for those who have not reached this caste.—B-vol. II-330. F-296.

HINDUISM. Hell is a condition of suffering brought on by sin and demerit, which brings a retribution administered by evil spirits.—s-125. C-106-113. R-149.

"I tell you, fellow Christians, your love has a broken wing, if it cannot fly across the ocean."—Maltbie D. Babcock.

BUDDHISM. The purgatorial punishments which Buddhists suffer in their normal round of births and deaths constitutes the Buddhist hell. Its purpose is the preparation for final absorption into Buddha. The problem of Christianity is, "What shall I do to be saved?" while that of Buddhism is, "What shall I do to be extinguished?"—a-45. k-70. l-175. B-vol. II-179. D-136.

TAOISM. The future life of the Taoist is not a happy prospect, because he believes it to be filled with greater battles and conflicts than this life. Taoist views of the future are much the same as those of Confucius.—F-728.

"China is under the hammer and the devil is an active bidder."

CONFUCIUS said: "You do not understand life, how can you know death?" "We cannot perform our duties in this life, how can we perform our duties to the spirits." Thus, Confucius ignored future punishment.

"God never sent a man alone to do His work."—Donald Frazer.

ZOROASTRIANISM. Ahriman, the author of evil, presides over the punishment of the wicked. However, righteousness will finally triumph and the wicked will be delivered.

"I cannot, I dare not, go up to judgment till I have done the utmost God enables me to do to diffuse His glory through the world."—Asabel Grant.

PARSEEISM. After death the soul passes to judgment. During the last ten days of the year it is believed that the spirit comes back to the earth to visit. Prayers are then offered for the dead.—r-64. B-vol. I-200.

"The most pathetic feature of the condition of the heathen is their ignorance of their need."—Robert E. Speer.

SHINTOISM. Since sin is not on moral grounds but in ceremonial pollution, the remedy is also in a ceremonial act. Punishment is all in this life, and death completes its work and the soul escapes. They have no hell.

"You can drive a horse, but you must win a soul."

MOHAMMEDANISM. The hell of the Mohammedans is very similar to the purgatory of the Roman Catholics. It is believed that Mohammed formed many of his views from reading the Apocryphal books.—L-37. Q-67.

BELIEF CONCERNING PURGATORY.

CHRISTIANITY. In the Roman Catholic church, purgatory is believed to be the great soul purifier of the future. This is a denial of Christ's finished work, and deludes people into thinking they can do penance in another world for the sins committed here. Protestantism rests on the finished work of Christ and teaches that Christians are thereby saved from punishment after death.

BRAHMANISM. The time to be spent in torment is 2,160,000 years, after which the sufferer is permitted to rise to a higher existence through the bodies of worms, reptiles or demons. A gold-thief must pass 1,000 times through the bodies of spiders, snakes, and noxious demons. R-151.

HINDUISM possesses a great variety of intermediate abodes for the punishment of sin:—The "swine" hell, "padlock," "red hot iron," "great flame," "salt," "insect," "pinchers' hell," etc. All who break caste are sent to some appropriate place of torment. The punishment is not for moral, but for ceremonial and caste failures. R-149.

BUDDHISTS' purgatorial punishments may consist of delays of re-births because of sin. Punishments are represented by figures of people in front of Buddhist temples in China; some have heads of calves, others have upheld their arms until rigid or are placed in boiling oil. These are the priests' tricks to terrify worshipers into obedience.

TAOISM teaches that one of three souls in man goes to purgatory, where it is made to undergo various disciplinary sufferings, and if, at last, after all the transmigrations and pains of purgatory the sinner prove irreformable, he is sent to an endless hell.

CONFUCIANISM deals with this life only. The question as to what shall be after death for the individual, Confucius simply ignored. He taught, however, that an evil doer might expect to reap what he sowed and laid his entire stress upon correct living in this world, allowing any future life to take care of itself.

ZOROASTRIANISM. The supreme consciousness of the just punishment of sin rests on all the world. This conviction, coupled with the universal dream that all will come out well in the end, has necessitated the invention of an intermediate place of punishment among those ignorant of God's saving grace in Christ.

PARSEEISM. At the end of time, the earth will become a molten stream and all must pass through it; to the righteous, it will feel as warm as milk, but sinners will be carried down into the abyss where they will burn three days and nights; this will purify them, after which they will be received into heaven.

SHINTOISM. Since this cult has no hell and does not treat of the punishment of sin, there can, therefore, be no place for a purgatory in its teachings. Its proud attitude of sinlessness, and the fact that its gods are merely deified heroes, put it on a low plane of moral value, especially since its law of practical living is to follow one's natural impulses.

MOHAMMEDANISM teaches that sinners are tormented in the tomb, while the good have spiritual delights set before them. Mohammedans may have to pass through purgatory but only for a few days. Prayers are offered for departed friends (not idolators). Priests make praying for the dead a very profitable business.

BELIEF CONCERNING TRANSMIGRATION.

CHRISTIANITY denies transmigration in various ways. It accords to each spirit only one body. At death, these remain separate and alone until reunited at the resurrection. God never unites human spirits with bodies of lower animals.

BRAHMANISM. The knowledge that realizes that everything is Brahma alone, liberates the soul. As long as the soul wishes anything it will continue to migrate and to suffer. The early Vedic worship, however, did not teach transmigration. Its principles of sacrifice and transmigration are inconsistent with each other. B-vol. II 396. E-33, 93, R-139.

HINDUS universally accept transmigration. Present conduct is the result of some past existence, and future existence is determined by present deeds. If good, the next birth will be in a higher form, perhaps an elephant; if bad, it may be in a snake or a dog. The final deliverance is through knowledge.—B-vol. I-115. E-86, 93.

BUDDHISTS. Guatama adopted transmigration as an only solution to some of the inexplicable problems of life. He did not believe in a separate existence of soul and body. Since future blessing is measured by present conduct, so the present condition is the result of past conduct.—E-46. F-114.

TAOISM. The Taoists have been servile imitators of the Buddhists in many things; one of which was transmigration, as it enabled them to increase the personal importance of the founder of their religion by declaring that he had been born into the world many times, in high positions.

CONFUCIANISM. Confucius did not teach transmigration. He avoided all subjects pertaining to the future life. The Chinese call "death" the breaking of the three-inch vapor, which escapes upward like a wreath of smoke. The relatives have a custom of going out just after dark and calling the soul to come back.

ZOROASTRIANISM. The passing of the spirit of a deceased person into another physical body, to live out a new life, seems never to have entered the mind of Zoroaster. His method of classifying and rewarding people was not by the miseries of transmigration but by the ministrations of spirit judges.

THE PARSEES deal with but one life for each person. This life begins at birth and continues through its earthly existence after which the immortal good pass on to blissful enjoyment and the wicked to their merited punishment.

SHINTOISM developed out of ancestral worship. About 400 A. D. the system was advanced so that it passed out of the narrow precincts of the home, and a separate temple was erected, over which a chief priestess, the daughter of the Mikado, was placed as custodian. Transmigration was not recognized.

MOHAMMEDANISM does not teach transmigration but declares Adam's posterity was once taken from his loins, by the Creator, and became small ants until they acknowledged their dependence upon God, after which they returned into the loins of their great ancestor.

BELIEF CONCERNING THE RESURRECTION.

CHRISTIANITY. Jesus said: "I am the resurrection, and the life."—John 11:23. "But now is Christ risen from the dead, and become the firstfruits of them that slept."—1 Cor. 15:20. "God hath both raised up the Lord, and will also raise up us by his own power."—1 Cor. 6:14.

BRAHMANISM. The idea of a resurrection was carried to India through Christ's teaching. It was introduced into Brahman teaching and stands in opposition to its previous belief in transmigration. When a Brahman dies, prayer is offered for the resurrection of the soul and a ball of rice is exposed to be taken by a crow.

HINDUISM teaches transmigration which precludes any need for a resurrection, since the spirit passes on from one body to another and does not occupy its former body again. Thus, transmigration largely fulfills, in the Hindu mind, the thought of a resurrection, the future condition being determined by the conduct in this life.

BUDDHISM. Gautama said, before his death, "Through various transmigrations have I passed, always vainly seeking to discover the builder of my tabernacle. Painful are repeated transmigrations but now, O builder, thou art discovered. Never shalt thou build me another house. To Nirvana, my mind has gone. I have attained the extinction of desire."—E-48.

TAOISM. Some scholars, like Dr. Douglass, deny that the doctrine of a future life is any part of Taoism. However, the fact that its leaders have sought the plant that gives immortality is conclusive. It teaches that whenever the body can be made impregnable to attacks of disease and death, it will then be like that of immortals.

CONFUCIANISM. Dr. Legge says: "Confucianism taught the existence of the soul after death, but nothing of the character of that existence." Confucius entirely ignored details of the life beyond. Those he did mention were about the soul and not the body. Those who discipline themselves sufficiently well attain power to rise from earth to heaven; where the body will lose its grossness and the soul will become pure.—K-150.

ZOROASTRIANISM. All good creation will be raised, as is stated in the next paragraph under "Parseeism." However, suicide and adultery, being considered deadly sins, cause all who commit these deeds to be cast into torment from which they cannot be released. After death, prayer is offered that the soul of the deceased may be raised up to heaven.

PARSEEISM. All life of the good creation, especially man, bodily as well as spiritual, is a sacred pawn, intrusted by God to man. If natural death destroy the body it is not the fault of man. It is considered the duty of God, at the resurrection, to restore all life which has fallen prey to death.

SHINTOISM was the outgrowth of nature and ancestral worship. The doctrine of the resurrection had no larger place in the thoughts of Shintoists than that which is found in the belief of those races whose reason is undeveloped. They possessed the simple instincts of an aboriginal people.

MOHAMMEDANISM teaches a literal resurrection produced by a living principle residing in one of the bones of the body, which will be impregnated by a forty days rain before the resurrection occurs, and will cause the bodies to sprout forth like plants.—J-243. L-36-37.

BELIEF CONCERNING PRAYER.

CHRISTIANITY. "Prayer is the offering up of our desires unto God for things according to His will, in the name of Christ, with confession of our sins and thankful acknowledgment of His mercy."

Did you ever know a missionary, whose heart was in his work, who wished to return to the homeland to live?

BRAHMANISM. Prayer forms a prominent and very important part of a Brahman's life. No religion ever produced so many Pharisees. Their prayers are senseless, yet with fair speech, have entrapped millions of unwary souls. "The gods talk only to the upper caste."—"Satapatha Brahmana" 11:4; 4:1.—B-vol. II-229.

HINDUISM. Prayers are offered to anything and everything; to snakes, so they will not bite; to tools, so they will work. The world has no sadder picture than that of these half-starved people so earnestly pleading for absolute needs to gods of stone, while priests deceive them with answers.—r-142. F-297.

BUDDHISM. Prayer is offered to Buddha by means of prayer-flags, also by wheels turned by hand or by mountain brooks. These contain the words, "Om mani padme hum" (Oh, the jewel in the Lotus, Amen). Priests are paid for offering prayers.—a-47. d-67. e-71, 214. g-147. r-75. B-vol. II-236. D-151. E-60. J-98. K-164.

TAOISM. The worshiper falls on his knees before the altar and then bows, touching his forehead to the ground; prayers are then offered and money is given. Prayer continues according to the feelings of the supplicant.

CONFUCIUS said. "He who sins against heaven has no place to pray." Paper prayers are burned before the ancestral tablet. Prayers are offered to the dead, soliciting their help.—B-vol. II-231. D-60. F-192.

Missions have weight with you just in proportion as you are interested in God. Have you weighed them recently?

ZOROASTRIANISM. "Your thoughts alone will be your intercessor." Prayers are said from the "Zend" prayer book, which no one but the priests understand. It is as Latin to Catholics. The very pious must say prayers sixteen times a day.—B-vol. II-12, 235.

PARSEEISM. Prayer is said before a fire in front of which the worshiper sits with mouth covered, that no unholy saliva may fall in the holy fire. The choicest place for prayer is by the sea or a running stream facing the setting sun.—r-56, 65. H-129.

SHINTOISM. The worshiper approaches the temple, bathes his hands and rinses his mouth at a fount of holy water, steps before the altar, claps his hands to call the attention of the gods to his presence, offers his prayer and retires.—r-88. B-vol. I-475; II-237. J-45.

ORTHODOX MOHAMMEDANS pray five times a day. Friday is their Sabbath, when all Moslems gather for prayer at the mosques. If traveling, the worshiper spreads his mat and prays toward Mecca.—r-88. B-vol. I-475; II-237. J-246. L-22-23, 38. Q-70.

The disasters of the world shock us, but the wall of the lost does not even disturb the profound slumber of many churches.

BELIEF CONCERNING INSPIRATION.

CHRISTIANITY. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—2 Tim. 3:16. "Holy men of God spake as they were moved by the Holy Ghost."—2 Pet. 1:21.

BRAHMANISM professes belief in a revelation, yet the character and arrangement of the writings make this claim seem quite inconsistent. The prophets often secured their revelations while in a state of intoxication. As morality is no particular requirement for communication with the gods, the condition of drunkenness was acceptable to the people for receiving revelations.—E-82.

HINDUISM. The evidence of inspiration to many Orientals, is seen when a speaker or writer presents lofty ideas. Their so-called revelations are sometimes secured by priests or holy men who work themselves up into a state of mental exhilaration during which they affect to receive communications from the unseen world.

BUDDHISM. Buddha's disbelief in God, and his reliance wholly on intuitional knowledge, shut him out from professing any divine revelation. He claimed to have arrived at perfect knowledge and his teachings consist in sentences containing epigrams of wisdom delivered in a conversational way.—E-57.

TAOISM. The inspiration of Taoism is like the revelations of the clairvoyant, coupled with the magic tricks of the sorcerer. Its priests are in league with the evil one and their demoniacal deductions are to blame for most of the fanatical movements in China since it gained its foothold.

CONFUCIUS made no claim to inspiration, though his followers have tried to claim it for him. He taught more as one who feels perfect assurance that his doctrines are wholly reliable. Inspiration is not usually expected in a man like Confucius, who said that "to keep away from spiritual beings may be called wisdom."

ZOROASTER is declared to have conversed with their divine being, Ormazd, and also with archangels, from whom he received commands and injunctions which may be found in the "Zend Avesta." A revelation of the resurrection and the future life is believed to have been accorded the prophet.

PARSEEISM. The sacred books of Zoroaster are used by the Parsees. These books treat of religion, medicine, astronomy, agriculture, botany, philosophy, etc., all having been revealed to Zoroaster from the god Ormazd. The high priests are the only ones now who are expected to be able to understand these sacred books.—"Zend Avesta."

SHINTOISM. Since Shintoism has no strictly sacred writings, it naturally does not deal with inspiration. It was only after Buddhism came to Japan that Shintoism began to take a religious turn. In 1700, A. D. a scholarly study began which aroused Shintoism to a religious-political revival.

MOHAMMEDANISM. Moslems believe God sent down 204 sacred books. Their doctrine of inspiration is mechanical. The "Koran" is uncreated and eternal. To deny this is rank heresy. The original "Koran" is believed to be kept under the throne of God.—J-241. L-19, 23, 28.

GOD OR GODS OF THE SYSTEM.

CHRISTIANITY. "God is a spirit, infinite, eternal and unchangeable, in His being, wisdom, power, holiness, justice, goodness and truth."—Westminster Catechism.

"We are the children of the converts of foreign missionaries, and fairness means that I must do to others as men once did for me."—Maltbie D. Babcock.

BRAHMANISM. The gods of the Aryans, who preceded the Brahmans, were transferred, after being renamed, to Brahmanism. Brahma was a new god from whom the Brahmans came. Every Hindu has his Guru (Brahman) for his earthly god.—s-128. t-64. B-vol. I-123; vol. II-54. E-27.

HINDUISM has a triad of gods:—Brahm the creator, Vishnu the preserver, and Siva, the destroyer. Besides these, the Hindus make any object a god—a tree, stone, cow, or a Brahman. A traveler may step from a waiting train, set up a stone and say his prayers to it.—n-107. q-273-287. r-137. s-122. E-98, 110-148.

BUDDHA had no god higher than a perfect man. He declared that he knew no one he ought to worship. His followers have erected his image in every Buddhist temple and millions offer their prayers before them.—b-121, 124. d-65. e-64. k-72. l-176. E-59, 105. F-117.

TAOISM. The dragon, forces of nature, stars, serpent, tiger, Tsaichin (the god of wealth), Lao-tsze, are some of the gods. They did not worship idols until after Buddhism came, when they borrowed its triad system of holy deities.—j-61. k-60. m-679. F-729. J-170-6, 180.

CONFUCIANISM. The one great god of Confucianism is "Shangte" (supreme ruler of the universe), which is worshiped only by the emperor. Confucius' picture is hung in all the school-rooms and idolized by teachers and scholars. Ancestral worship makes every father a god.—F-190, 191. J-197.

ZOROASTER taught that there is one god named Ormazd, who is the creator of light and all that is good. His description somewhat resembles Moses' description of Jehovah; and it is possible that he had read the Pentateuch. He believed in a spirit of evil, which arose out of chaos.

PARSEEISM has taken the two "spirits" of Zoroastrianism and called them gods. Ormazd and Ahriman, the gods of light and darkness, are bitterly opposed to each other. Ormazd will, however, finally triumph.—B-vol. I-176.

SHINTOISM. The supreme god is called "The Central and Supreme God of Heaven." Two gods, Isaname (female), and Isanagi (male), the Adam and Eve of Shintoism, have been the source of created things. They have many other gods and a sun goddess. Heroes are deified.—a-41. d-60. F-673. J-33, 38.

MOHAMMEDANS believe in a God of only one person. They teach that to admit that Jesus is God is to become a polytheist and therefore an idolator. Their declaration is: "There is no God but Allah, and Mohammed is his prophet."—r-91. Q-59.

Your mental furnishings may be small, but if you can live the humble Christ-life, go and show it to the heathen for that is what they most need to see.

IDOLS. ✓

CHRISTIANITY. "Thou shalt have no other gods before me," is God's command. The sweet fellowship which the Christian enjoys with his personal Saviour also makes him spurn the thought of setting up any representation of Him to assist in his spiritual communion.

BRAHMANISM. The idols are bathed and fed. They are put to sleep and awakened by unearthly noises on conch shells. The Brahmans believe the idol imprisons a spirit which consumes the etherial portion of the offerings of rice, oil, butter or flowers.

HINDUISM. The Hindu pantheon has 330,000,000 deities. Besides these, trees, rivers and fields are worshiped. Only a few of their deities are represented in idol form. Silver, gold, iron, wood and stone are used. Most of the idols are of evil gods. Good spirits receive but little attention.—B-vol. I-132.

BUDDHISM. Buddha opposed the idolatry of his day, and thus object worship has been observed but little. The first objects were the wheel of the law and the bodhi tree, both of which are now largely supplanted by the image of Buddha.

TAOISM. The kitchen god has a strong hold on the Taoist mind. It is believed to watch over and note every word and act of the family, especially of the women while they work and gossip. On New Year's eve, this god goes to the courts above and gives a report of the family. On this night, special conciliatory offerings are made. On the third day, he is royally welcomed back.

CONFUCIANISM. Confucian temples contain no idols except perhaps a statue or painting representing Confucius, and he is not exactly worshiped. Spirit tablets in the shape of small pieces of board, neatly varnished, each inscribed with the name of one of the sages, are arranged on pedestals.

ZOROASTRIANISM never seems to have been an idolatrous religion, except as the people worshiped natural objects, such as the sun and fire. They never spit in the river, neither will they wash their hands in it, nor allow anyone else to do so, for they greatly reverence rivers. Zoroaster earnestly opposed idolatry, but was not an iconoclast, as was Mohammed.

THE PARSEES have neither idols nor sacred objects except the ever-burning fire. They have been accused of being fire worshippers but they resent it, declaring that they use the fire only as a symbol through which to worship deity.

SHINTOISM. Pure Shinto shrines contain neither idols nor graven images. As emblems of Shinto, they contain mirrors and strips of paper hanging from wands.

MOHAMMEDANISM. Arabs before Mohammed's day were idolaters, but afterwards, through his teaching, they became the most iconoclastic people in the world. However, they possess rosaries, visit shrines, pray to saints, and give almost divine honor to Mohammed though he himself denounced saint worship.

SYMBOLS.

If **CHRISTIANITY** had a designed symbol it might be the "cross and crown." However, it is not a "religion," but a life, and its best representation is not an inanimate object, but a Spirit-filled Christian.

"Get close to the hearts you would win for Christ."—Pilkington.

BRAHMANISM. Each Brahman wears upon his forehead, breast or arm, the particular mark of his caste. It is marked on fresh every morning and serves as an open testimony of his faithfulness to his caste and god.

You have said: "I fear the climate." "my health." "that I cannot learn the language." Why should you not say: "I fear the heathen are going into hell. I must go to them."

HINDUISM. The "iron bracelet" of the Hindus is placed on the wrist of a woman when she is married, to show that by the laws of Hinduism she is the slave of her husband.

"Nothing earthly will make me give up my work in despair."—David Livingstone.

BUDDHISM. The image of Buddha stands out clearly as its symbol wherever Buddhism exists. The position of the image (always sitting) and the quiet, peaceful expression of the face depict its teachings.

If you exchanged places with the heathen, would you believe them converted, if they had your spirit and conduct?

Since **TAOISM** is practically the worship of demons, the "dragon" is a fitting symbol of the religion. It is used on the national flag and on postage stamps and the emperor is said to sit on a dragon throne.

You may think you are enlarging your bank account by not giving to missions, but at the judgment you may find every cent thus saved is forever lost?

CONFUCIANISM. The ancestral tablet, so revered in all Chinese homes, is a striking symbol of Confucianism. The father's absolute authority, as head of the house, is exhibited in the respect paid to the tablet after his death.

ZOROASTER believed, since Ormazd created the light, that the sun, which is the largest of his created objects, would be a fitting symbol of his presence.

Can you prove to Christ that you are not called to be a missionary?

THE PARSEES constantly use a picture of the "rising sun" as a symbol of their religion. Their reason is the same as that which caused Zoroaster to employ it in the beginning. A flame of fire is also a much employed symbol.—F-575.

THE SHINTOISTS teach that the sun goddess gave a mirror to her son Ninigi when he came to subdue the earth, saying, "Look upon this as my spirit." All shrines have a duplicate as a symbol of the divine man within us.—F-673. J-38. J-27.

MOHAMMEDANISM. The crescent, which is the symbol of Mohammedanism, is also the standard for the sultan of Turkey, who is the head of the Moslem religion.

As regards Christ and missions you are a servant, yet you pass judgment on the heathen as though you were their master.

SACRED WRITINGS.

CHRISTIANITY. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3:16, 17. B-vol. II-256-264.

BRAHMANISM. Vedism, Brahmanism and then Hinduism, is the successive order of this religion in India. The Vedas were the earliest sacred writings. Then followed those found under "Hinduism."—B-vol. I-90; vol. II-178, 259. D-96, 103-124. E-32. F-294. G-338.

HINDUISM. 1. Rig Veda, hymns addressed to the gods. 2. Code of Manu, regulates Hindu social and domestic life. 3. Upanishads (philosophy). 4. "Sutras" (proverbs). 5. Epic (poems). 6. Puranas (for women). 7. Tantras. The Sanskrit language is sacred.—n-26. B-vol. I-89-138; II-396. J-54.

BUDDHISM. The Pali language in which the "Tripataka," is written, is a dead language, as is the Latin of the Catholic church. The Tripataka consists of Buddha's sermons, his moral teaching and philosophy. Tibetan Buddhist books differ considerably.—D-126-130. F-114. G-352.

TAOISM. The preserved writings of Lao-tsze are called "The Canon of Reason and Virtue." It equals less than half of Mark's Gospel. A later Taoist book is "The Book of Rewards and Punishments." It is widely read. The former is used but very little.—k-57. n-26. B-vol. I-89-138; II-396. J-54.

CONFUCIANISM. The Confucian teachings are divided into two groups; the "Five Classics," and the "Four Books." Some of these books are:—"Lun-Yu," Confucian Analects; "Tahioh," great learning; "Chung Yung," doctrine of the mean; "Yeh King," the book of changes; "She King," the book of odes; "Shoo King," the book of history.—j-46. k-63. F-190.

ZOROASTRIANISM. "Avesta" contains twenty-one books, and is said to have been originally written upon 12,000 cowhides. Now it is one-tenth the size of the Bible, as many of the writings have been lost. (See Parsee "Sacred Writings.")—B-vol. I-178, 187-208; II-395. G-381. O-119.

PARSEEISM. "Avesta" consists of hymns and sermons of Zoroaster with methods and instructions for worship. One section gives a law against the demons. They acknowledge their sacred books are not complete.

"I have one passion; it is He, He alone."—Count Zinzendorf.

SHINTOISM. Kojiki is a "Record of Antiquities," or a collection of oral traditions reduced to writing, A. D. 712. Nihonge, or "Chronicles of Japan," were composed A. D. 720. Engishike is the "Book of Ceremonial Law," A. D. 927.—b-105. F-673.

MOHAMMEDANISM. "The Koran," smaller than our New Testament, has no chronological order. It is never touched with unwashed hands, carried below the waist or laid upon the floor. They declare it will not burn. Arabic language in which it is written, is sacred.—u-186. B-vol. II-260, 381. D-28-33. F-489-491. G-236. J-241. L-19, 25-30-34. Q-62.

TEMPLES AND SHRINES.

CHRISTIANITY. In the Old Testament, the temple stood as a type of Christ. In its inner sanctuary, God manifested His presence. In the New Testament, God has changed the place of His abode to the hearts of His children. "Ye are the temple of the living God."—2 Cor. 6:16.

BRAHMANISM has a multitude of temples, but no congregational worship. Spiritual fellowship in prayer, song and testimony in a house set apart for public worship is quite unheard of among the heathen. Temples grew out of the increasing population and the popularity of certain gods, but the idea of public, social worship never developed.

HINDUISM has many temples, shrines and sacred resorts. What Jerusalem is to the Jew, so is Benares to the Hindu. Their idols, symbols, sacred wells, springs, and pools are legion. The temples number 2,000. The city contains 500,000 idols.

BUDDHIST temples are usually located in picturesque places and have generous courts and capacious buildings. They are believed to be the dwelling place of spirits. Priests and often monks and nuns live in the temples or near by. Many wealthy people build temples or pagodas as a work of merit.

TAOISM. A common saying among Chinese is that the more temples a village has, the poorer the people are, and the worse their morals. The larger temples are built by subscription; the donors' names and gifts, fictitiously enlarged, are conspicuously posted. Sometimes funds are secured by special assessments on the land of the villagers.

CONFUCIANISM. Confucian temples are richly ornamented within, the floor is paved and the walls contain landscape paintings in the best style of Chinese art. These exist in every part of the empire and in them the mandarins perform ceremonies in honor of Confucius, in the second and eighth months of each year.

ZORASTRIANISM. Herodotus, the "father of history," wrote: "It is not customary for them (Persians) to have idols made, temples built, and altars erected; they even upbraid with folly those who do so." The persecutions of later years confirmed this practice which is still seen in the plainness of the Parsee temples.

THE PARSEE temples are small, simple buildings containing neither idols nor other sacred objects, except the ever-burning sacred fire. The peculiarities of Parseeism, around which cluster their religious ceremonies, do not foster the erection of large places of worship.

SHINTOISM. The Shinto places of worship are called "shrines." They have two compartments: one containing the altar before which the people worship, and another inner room containing the mirror. The wood is never painted, indicating natural purity. The roof is thatched and the interior destitute of furniture.—J-28, 37.

MOHAMMEDANISM. The typical mosque is a dome-covered building with a court yard surrounded by colonnades. Minarets rise above it from which the muezzin calls the faithful to prayer five times a day. The pulpit end of the interior faces Mecca.

WORSHIP.

CHRISTIANITY. Though Christians worship God directly through Christ, yet they are exhorted not to forsake the assembling of themselves together for public worship and fellowship, and are further taught that all who worship God must worship Him in spirit and in truth.

BRAHMANISM. Worship is mostly individual. Pilgrims probably number millions. Prayer or a brief ceremony makes up the service. It requires over 100 ceremonies to go through the Benares temples. Christianity has everywhere caused the heathen to have some congregational services.—r-132. F-297. G-340.

HINDUISM. It is impossible to give a tithe of the ceremonies and prayers offered to trees, cows, tools and gods, or the performances in dressing the idols and taking them to ride on a god-car. Thousands gather to bathe at some river or sea on holidays. Ninety per cent of the worship is through fear.—m-116, 127. r-131, 137, 152. s-132. v-159-178. E-128.

BUDDHISM. Worship is offered three times a day over Buddha's relics with an offering of flowers and perfumes and accompanied by music. Sins are publicly confessed at the new and full moon. The laity visit the temple for confession and to hear the sacred book read. At times of pestilence people come for worship.—l-176.

TAOISM. Prayers may be said privately, but certain ceremonies, which are absolutely necessary, can be performed only by the priests who shut up the kingdom to themselves that they may be enriched by the fees of the helpless worshipers.—J-174.

CONFUCIANISM. The service of the Confucianist is individual, not collective, and is largely performed in connection with his worship before the ancestral tablet in his home. No public spiritual teaching is given.—c-366. d-59. i-187, 190. j-53. k-67. m-33. D-62, 82. H-18. J-192.

ZOROASTRIANISM. Worshipers go to the fire temple whenever they choose and offer prayers as long as they choose, as is practiced by the Catholics in their churches. The priests' service begins at midnight, when evil spirits exercise their highest power.—B-vol. II-11. H-128.

PARSEEISM. There are no regular temple services where the people are given spiritual instruction but there are special occasions when the people assemble at the temple where prayers are repeated.—r-59. F-575.

SHINTOISM. Priests bathe before service and wear paper over the mouth while presenting offerings. Every worshiper must wash his hands before approaching the god. In the morning they go out and bow their heads and clap their hands before the rising sun.—a-43. b-105, 142. F-673. J-28, 34.

MOHAMMEDANISM. Friday is the day of worship when the men gather at the mosques for prayer. Mosques are always open and are frequented by worshipers. Once a week, dervishes whirl in praise before Allah until exhausted.—n-117. r-92-94. F-490.

The fact that you do not live up to the light you have is a proof that the heathen cannot live up to their light.

THE PRIESTHOOD.

CHRISTIANITY. Under the Old Testament covenant, priests were ordained for service under the law, but under the New Testament covenant the condition is stated in 1 Pet. 2:5: "Ye, also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

THE BRAHMANS are a race of priests and their conceit and intellectual pride is seldom equalled. They readily accept the worship of Hindus, who call them their gods. Three million Brahmans are said to be ascetics.—s-131. E-28, 37-38. F-294.

HINDUISM. The priests of Hinduism are among the most degraded in the world and they preach the most immoral teaching. Nothing is too base for them, if it will help them weave more tightly their coils around their victims.—A-331-333.

BUDDHISM. The priests of Buddhism are exceedingly corrupt. The Japanese papers openly condemned them for immorality. They, like the Jesuit priests, take the vow of poverty, chastity and obedience.—a-47. d-69. f-129. k-71. r-70. A-326, 329, 334. G-28. J-150.

TAOISM. Exorcism and witchcraft are the arts with which the Taoist priests hold in subjection the people of China. Their pope has in his palace rows of sealed jars containing evil spirits that he is said to have imprisoned.

Christians sometimes feel that when prosperity favors them, Satan is leaving them alone and God is blessing them. It may be *vice versa*.

CONFUCIANISM. The emperor is the sole priest of Confucianism and offers sacrifice once a year, for himself and his people. Each year he "plows the first furrow of spring," in honor of the god of agriculture.—D-62.

If Jesus had done the same for you that you have done for the heathen, what would be your condition today?

ZOROASTRIANISM. The high priest kept the holy fire always burning in his home from which all Parsees took a flame to light the altar fires in their homes. It was necessary that he should know the law by heart.

"Emotion is no substitute for action."—Pilkington.

PARSEEISM. The priesthood is hereditary. The dastoor or priest has many duties. He confirms youth at fifteen in the Parsee faith and puts on them the sacred shirt and string. He prays over the dying and the dead.—F-1751.

"My heart burns for the deliverance of Africa."—Mackay.

SHINTO priests may marry. They may leave the priesthood. Their service is chiefly the recital of a ritual, offering rice, beer, salt and fruits, accompanied by shrill mournful music from flutes.—a-43. A-328. F-673.

MOHAMMEDANISM. There are no priests, as they do not believe in sacrifice for sin. They have teachers who are the most bigoted of all Mohammedans. Their education is confined to the "Koran." "No crime is to be charged on the prophet."—"Koran" 33:38.—A-335.

If you give nothing to missions, does it not mean that you are voting that all efforts to save the heathen shall be given up at once?

PROPHETS.

CHRISTIANITY. A prophet was a person whom God chose and endued to be His representative and to announce His message to whomsoever He desired to send him. His message often contained warnings of divine judgment coupled with an unfolding of future events.

BRAHMANISM. The ancient Vedic hymns frequently speak of the Kavis, or seers, who were believed to possess divine revelation and secret wisdom. They were enabled to secure this wisdom by drinking the delicious but intoxicating soma juice and were consulted by those wishing guidance.

HINDUISM. The Hindu mind is so trained in superstition that a priest has but to play upon that mental chord to gain any concession he desires. When once he gains the reputation of a seer, his fame and success are assured. Five classes of men have been deified:—noted kings, warriors, Brahmans, saints and sages.

BUDDHISM. Gautama was so occupied with exposing and denouncing the conduct of the Brahmans, and with teaching the solution of the difficult problem of how one should live, that prophecy did not seem to find a place in his thought.

TAOISM developed alchemists and philosophers who offered wisdom and length of life through drinking their elixir of immortality, but its system has become so debased that it cannot now produce men who aspire to anything above the conjurer's tricks. Its communications are largely with evil spirits.

CONFUCIUS did not claim prophetic ability. He said the future could be foretold only as it followed the past, i. e., his rule for future success was, to follow what had been a success with the fathers. He, however, claimed wisdom intuitively, saying: "The sage knows things from birth." Having therefore no revelation to use in urging on his teachings, he could appeal only to man's instincts.—J-88.

ZOROASTRIANISM: "Every thousandth year Ormuzd shall send a new prophet. He dared not send his great prophet because Ahriman was too strong. Nevertheless Zoroaster was born and Ormuzd then protected him and in his thirteenth year taught him his commandments. At the end, the great prophet Sosyosh will awaken the dead and hold the last judgment."

THE PARSEES believe that three great prophets will appear before the end of the world. They will perpetuate life, check the influence of the devil and restore truth and the Zoroastrian religion. One of these will bring the new Parsee Bible which has hitherto been unknown.

SHINTOISM began with simple nature worship without any particular acquaintance of deities, except deified heroes. The mikado was a direct lineal descendant of the sun-goddess. The people obeyed him as one possessing divine right, and the thought of prophecy was outside the realm of their narrow minds.

MOHAMMEDANISM. Mohammed is said to have taught that there were 144,000 prophets and 315 apostles. Adam, Noah, Abraham, Moses, Jesus and Mohammed are the major prophets. There were 22 minor prophets among whom were Balaam, Ishmael and Alexander the Great. The iman is, for the Moslem, a supernatural revealer or saviour.—J-242. L-34-35, 197.

MONKS AND NUNS.

CHRISTIANITY. The so-called religious retreats for men and women are only found in sects which distort the free grace of the Gospel and misinterpret the responsibility of every believer to work out his part of "the Great Commission."

BRAHMANISM stands in the front ranks of the world's faiths which produce religious idlers. The iron grip which Brahmans have on the people, by virtue of their belonging to the highest caste, makes it possible for them to secure public charities quite universally. They swarm over India like a horde of parasites.

HINDUISM betrays its inner self in its practice of marrying girls to its gods which is done in reality, for licentious purposes. They live in the temples or houses belonging thereto under the guise of nuns. It is generally admitted that in all ascetic practices the motive is some selfish gain.

BUDDHISTS. In China, fugitives from justice may escape punishment by taking priestly vows. Bankrupts repudiate their debts by entering monasteries. Both men and women are eligible. Upon them, celibacy is enjoined, and the rules of the order are so exacting that they produce morbidness. A few nunneries exist under the patronage of the Goddess of Mercy. Every Siamese man is expected to spend part of his life in a monastery.—E-50. J-115. K-163.

TAOISM. Terrible results sometimes follow the practice of asceticism. Monks who shut themselves in tiny cells and allow themselves but little food often become insane from their morbid meditations. Strange to say, however, their insanity is an evidence to many that they have secured communication with the spirit world and are possessed of superior wisdom and power.

CONFUCIANISM. The character of this system is such that asceticism of the solitaire kind, for the purifying of the carnal passions is not so popular as in other religions. Nunneries are erected along the way to the sacred shrines, where nuns teach the pilgrims and, in turn, often receive large amounts of money.

ZOROASTRIANISM formerly had an hereditary priesthood. This prevented young men of other families from aspiring to that sacred office and as there was no particular stress laid upon the merit-making value of an ascetic life the monks were few in number.

PARSEEISM. The monks of Parseeism found in Persia are similar to the dervishes of Mohammedanism, though much cleaner in person and dress, because of which they loudly boast. They travel about, dressed in blue garments, selling rings which they have made, and begging a little from sympathetic people.

SHINTOISM. There are virgin priestesses, as well as priests, who minister at the shrines. Like most heathen cults, Shintoism has absorbed not a few of its practices from other systems. Buddhism is responsible for much of the ascetic life found among the Shintoists of Japan.

MOHAMMEDANISM. The Arabs' nearest approach to monks is seen in the dervishes who constitute orders of religious mendicants. They are strolling story-tellers in Persia, while in Egypt they may be seen doing the sacred dance. Those who travel about often go in rags and with disheveled hair, taking alms for their support.

BEGGING CLASSES.

CHRISTIANITY. Begging as a means of livelihood is forbidden. Paul wrote: "If any would not work, neither should he eat."—2 Thess. 3:10. "Six days shalt thou labor."—Ex. 20:9. "Whatsoever thy hand findeth to do, do it with thy might."—Eccl. 9:10.

BRAHMANISM. India is a land of beggars. Religion, poverty and a passion for jewelry and big weddings, keep millions of people on the verge of starvation. Bishop Thoburn states that 60,000,000 people constantly suffer hunger and fall easy victims in times of drought and famine.

HINDUISM. While many beg because of poverty, the real beggars are the religious mendicants. These fakirs adopt this easy life of idleness, and under the guise of being holy men play upon the feelings and fears of pilgrims and sympathizers. There are said to be 4,000,000 in India. Rudra is the god of the beggars, as he is also of thieves, brigands, hunters and fakirs.

BUDDHISM. The priests beg their living from door to door. They also beg for the erection of temples. False priests, mendicants and wizards exploit the people and live by alms. Twenty thousand are said to live in Bangkok, Siam, alone. Gautama practiced and endorsed begging, which has resulted in the organizing of a large number of "orders" of beggars, whose style and symbol includes everything from public beggars to self-imprisoned monks.—J-150.

TAOISM. Beggars seem to swarm in China. In cities they are organized into powerful guilds, each beggar being given a district which he is to work. If a merchant refuses to give when the beggar calls, he may soon find several about his door who make it so unpleasant that he is compelled to surrender and give to them all.

CONFUCIANISM. The beggar is one of China's parasites. Confucianism has promulgated ancestral worship which has cost China hundreds of millions of dollars. Families cannot leave the graves of their ancestors, and thus large tracts of China are left undeveloped while family relatives increase to the overcrowding of the already inhabited portions.

ZOROASTER poured contempt upon the man who would not work, but sought his food from house to house. He especially exalted agriculture,—“Whoever cultivates barley, cultivates agriculture, promotes the Mazdayasnian religion by a hundred resistances (against the demons), a thousand offerings, ten thousand prayer-readings.” “When barley occurs, then the demons hiss,—when flour occurs, the demons flee.”

PARSEEISM. It is said: “A Parsee is never seen begging, as the Parsee community always attends to the wants of its own poor and suffers no member of its race to become a public burden.” The average amount of wealth in India is highest among Parsees.

SHINTOISM. While there are deserving poor who beg, yet the most commonly seen are the religious mendicants, some of whom are priests or monks, while others are pilgrims who aspire to visit the noted shrines and beg their way from place to place. These beggars stand before the villager's door and sing songs for alms.

MOHAMMEDANISM. The classes that might be called the “order” of beggars are the dervishes. They belong to various orders from the priests to the musicians and the snake charmers. They are often quite insolent in their demands, declaring they are related to some great family and will curse the people who do not give.

PILGRIMAGES.

CHRISTIANITY. Catholics have always had shrines containing sacred relics to which thousands of pilgrims have flocked, affording considerable gain to the priests in charge and none to the pilgrims. Protestants find all those blessings in Christ which Catholics are exhorted to seek in those disappointing pilgrimages.

BRAHMANISM. Bishop Thoburn gives the total number of devotees in India as being four million. Most of these devote a part of their time to visiting the sacred rivers and temples. Benares is the holy city of the Brahmans and is believed to be 80,000 steps nearer heaven than any other city on earth. It requires six years to make a complete pilgrimage of the river Ganges.

HINDUS. Pilgrimages among Hindus are popular and the holy places and temples are very numerous. Benares, Ramesvara, Allahabad, Mutra, Tanjore, Madura, Tinneville, Ellora are among the principal pilgrim cities. The Ganges and Jumna are sacred rivers. Teeming thousands swarm to these places, many dying from fatigue, hunger or disease.

BUDDHISTS. Gautama began his religious life as a pilgrim. He left all, spent six years in the desert agonizing for revelations. Pilgrimages have ever since been one of the fundamental features of Buddhism. Shrines and relics are used as in the Catholic church. In China there are five sacred mountains visited by pilgrims.

TAOISM. Pilgrimages are made to the Lunghu Mountains in Kiangsi where the Taoist hierarch lives who is believed to have control of demons. Pilgrims are there shown long rows of sealed jars, containing spirits of evil, imprisoned by the arch-magician, who captured them at the request of persons who have suffered from them.

CONFUCIANISM. Pilgrimages are made to the most important of the 1,500 temples to Confucius; the greatest, located in Shantung, possesses much beauty. Poor people are enabled to visit this, or other sacred places, by a number forming a society to which each member pays a certain amount annually, thus enabling one member to go each year.

ZOROASTRIANISM. There seems to be no indication that Zoroaster advocated pilgrimages. He indicated that the five most pleasing spots on earth are, "the fire temples, the houses of pious Zoroastrians, cultivated lands, stables, and pastures."

THE PARSEES reside mostly in Bombay and have no special places to which they can go in India on holy pilgrimages. However, they may be seen going away to the burning lakes, somewhere by the Caspian Sea, where they believe the god of fire has his home. They sometimes are seen at other pilgrim resorts in India.

SHINTOISM. Pilgrimages to holy spots, especially "high places," are important in Shinto. Visitors to the great shrine at Kizuki, Japan, number 250,000 annually. Over 10,000 pilgrims climb Mt. Fuji every summer. The total number who make pilgrimages to the shrine of Ise is said to be half a million annually. "They are really picnic parties flavored with piety."

MOHAMMEDANISM. From 60,000 to 90,000 pilgrims reach Mecca annually at the time of Hajj. Every Moslem wishes to make this visit once in his lifetime. There he visits the sacred mosque, kisses the black stone, drinks sacred water, prays, pelts Satan and then returns a "rock-ribbed fanatic." Before going, each pilgrim endeavors to pay all his debts so he can be clean before Allah.—J-249. L-90.

ASCETICISM.

CHRISTIANITY, as it is found in the Word of God, has no cloister except its closet for prayer. It warns its followers against hiding their light as under a bushel and commissions them to go into all the world and preach the Gospel to every creature.

BRAHMANISM. The most wicked men can acquire power over gods and men by devout asceticism. Thus, under Brahmanism, vast power is gained without morality. An ascetic, who exhibits his sufferings, gains great power among the people of his faith.

HINDUISM teaches that the source of corruption is in the blood and that if it can be dried up the passions will be subdued. Tens of thousands cease all labor and give themselves to mortification of the flesh and sometimes self-inflicted tortures. Vows of silence are taken. An arm is sometimes held in one position until it becomes rigid.

BUDDHISTS. Asceticism finds a large place in Buddhism which requires separation from the world and annihilation of self through repression of all desire. The action of each sense must be watched and crushed. "Let the householder leave home, clad in a yellow robe, and wander alone like a rhinoceros." Gautama, the founder, was an ascetic until his death, though he did not believe in self-torture.—B-vol. II-404. J-101.

TAOISM. Many attempts have been made to unite Taoism and Buddhism, but the Taoists have always refused to adopt the celibacy of the Buddhists. The founder of Taoism spent his life as an ascetic and taught that man can best be purified by habitual silence and meditation.

CONFUCIANISM. Ancestral worship antagonized asceticism. Calamities, however, often cause people to enter seclusion for a time. Confucianism does not arouse the ascetic spirit as do many other religions. It has no horde of priests whose lives attract young men toward religion and its teachings deal with active life rather than that of monastic seclusion.

ZOROASTRIANISM. The founder of this system was evidently a thoughtful person of much insight into human nature and a practical view of affairs. This, coupled with the fact that it was confined to a few followers in Persia did not encourage asceticism, though it recognized the practice.

PARSEEISM does not tend to asceticism. The Parsees are of a practical turn of mind and are remarkably successful in business, ship-building, constructing railroads, etc. Their number is too small and their business sagacity too keen, to furnish many idlers to become monks. Their priesthood being hereditary furnishes no bait for monastic living.

SHINTOISM never had the ascetic spirit until Buddhism was introduced into Japan, and its priests were compelled to adopt it to save themselves and their system. Shintoism was hero worship rather than the idolizing of begging priests. One of man's highest duties was to protect his emperor. The life of an ascetic was not considered of much practical value.

MOHAMMEDANISM. Asceticism seems to have as small a place in Mohammedanism as in any non-Christian religion. It partakes largely of pilgrimages to Mecca and Medina, and strict observance of ceremonial customs.

MERIT-MAKING.

CHRISTIANITY acknowledges but one source of merit and that is in Christ. After a person has been born again, and made a new creation in Christ Jesus, there is the promise of a reward for his service, if faithfully done for the glory of God.

BRAHMANISM. The millions of Brahmans who live ascetic lives in India are influenced to do so largely from the standpoint of merit, although other motives are apparent and are more noticeable to the traveler. The practices in self-denial are frequently those calculated to appeal to the sympathy of their friends and admirers.

HINDUISM. It is considered a pious act in India to build a temple, to dig a tank for water, or to plant a tree by the roadside. Some take the "vow of silence" to minimize the number of sins committed; others measure their length on the ground, over and over, for miles to a temple, to gain the favor of some god and to prepare the way for the answer of the prayer they expect to offer.—J-65.

BUDDHISM. One of the teachings of this religion is: "By oneself the evil is done, by oneself one suffers, by oneself evil is left undone, by oneself one is purified. Purity and impurity belong to oneself; no one can purify another." Asceticism and celibacy are essential to salvation. Great merit is obtained, simply by repeating the name of Buddha many times, and by charity.—J-11, 120, 126.

TAOISM. Rich men hire servants to go about the city and gather up pieces of paper containing printing. These are burned before the god in the temple of literature and give great merit. Some keep merit account books in which they credit themselves with every good act, and charge each bad act against themselves. This kind of work atones for all manner of evil.

CONFUCIANISM has for its ideal virtue the simple doing of one's duty. Chinese beggars appeal for alms by saying: "Do a good action," or "Act virtuously, that you may obtain sons and grandsons." These views are, however, the result of the teaching of Buddhism rather than Confucianism.

ZOROASTRIANISM says: "Merit for both good and bad deeds increase with time as does money put out at interest." Thus, a meritorious deed in youth is more effective than the same deed in old age. Destiny of all is decided by the weight of deeds, the slightest over-balance, either good or bad, determining the future abode.

PARSEEISM pictures the gods as bidding for gifts, while they promise to reward the givers with both temporal and spiritual things. Stress is laid on philanthropy, righteous living, and the observance of ceremonials inculcated by the Parsee religion. Between heaven and hell is the "bridge of the gatherer," over which the soul of the pious alone can pass, while the wicked fall into hell.

SHINTOISM having no moral system and no eschatology, no sin and no real salvation, naturally has no place for merit-making. Any practice of its followers along the line of penance and merit-making have come from Buddhism, the influence of which almost shook the skeleton of Shintoism to pieces.

MOHAMMEDANISM lays considerable stress on the merit of good works in spite of its denial of man's free agency and its strong claims of predestination. Five things are especially meritorious: Confessing the creed, prayer, fasting, legal alms, and pilgrimages. "Every good act done shall receive from ten to seven hundred rewards."—J-245, 248. L-39-41.

PENANCE.

CHRISTIANITY. The Romish church makes much of penance. Protestantism believes that everlasting life is the free gift of God, and that we are not saved by works, but by unmerited grace. Penance implies that Christ's work was incomplete for a full salvation and also that sinners have inherent ability to earn righteousness.

BRAHMANISM. In the "Bhagavat," it is said that Brahma, by a penitence of 15,000 years, created the universe. A sage of lower caste became a Brahman by penance in spite of the gods. A Brahman who has lost caste may be restored by taking the sacred pill composed of the five parts of the cow, viz.,—milk, curds, butter, dung and urine.—B-vol. I-131.

HINDUISM. Knowledge alone liberates the soul, but penance is useful to insure a happy transmigration from lower to higher forms of life. Eating improper food, receiving a present from a wicked person, etc., requires penance. Drinking boiling hot whiskey absolves if it scalds the body.—"Manu." R-398.

BUDDHISM. Buddha practiced penance and allowed his followers to do so. Some methods were to go naked, to have loose habits instead of being neat, to lick the hands clean with the tongue instead of washing them, to refuse to eat anything given or prepared, and sometimes to wear clothes taken from a corpse. The motive was, perhaps, more often that of self-abasement than penance for sin.

TAOISM teaches that rewards and punishments all come in this life. Their deeds and gifts of a penitential character are somewhat like bribes to buy off the spirits, for they reason that if men can be bought, why cannot the gods. In fact, the whole system, as practiced by Taoists, has for its aim the influencing of the inhabitants of the spirit world and escaping the penalty which should come to them for conscious wrong doing.

CONFUCIANISM. Philanthropy and charity are the means whereby one's evil tendencies may be overcome and self-mastered. The motive is not so much the idea of penance for sins committed, as the weeding out of wrong habits and the cultivating of good ones, with the hope that, in the end, all evil will be eliminated.

ZOROASTRIANISM taught that good deeds would overcome evil ones. If a person had done wrong, he could make up for it by doing an extra number of good deeds. These, when placed in the balances, would outweigh the evil ones and entitle the person to pass to the abode of the righteous.

PARSEEISM. When a Parsee commits a sin, he is expected to go and freely confess it to his father confessor, the priest, and to fulfill whatever penance the priest enjoins, which often may consist in killing a certain number of vicious animals or in saying a certain number of prayers.

SHINTOISM had no moral code until after the arrival of Buddhism in Japan. Modern Shinto writers explain this by declaring that "originally Japanese nature was pure, clean, and sinless, possessing no evil or wrong." They admit that the moral code is necessary now because of their contact with surrounding nations.

MOHAMMEDANISM. Fatalism, based upon the inflexible sovereignty of a god who irrevocably foreordains each individual's destiny, has warped Mohammedanism almost beyond the thought of forgiveness. Nevertheless, there lingers the belief that a life full of good acts will be rewarded.

SUPERSTITIONS.

CHRISTIANITY strongly opposes superstitions, as they are mere fancies given the place of facts. This eliminates faith and makes life to be controlled by uncertainty, which is contrary to every element of Christianity.

BRAHMANISM. Their particular stress is to "eat correctly, drink correctly and marry correctly," and all manner of evil results may come from the neglect of these commands. They are all their lifetime subject to bondage.—A-317. B-vol. II-179. F-297-8.

HINDUISM. They believe there are 8,400,000 human, animal and plant lives through which man may transmigrate. Day and night they live in fear of "ghosts, omens, signs, the evil eye, evil days, evil spirits, devils and haunted burning grounds."—r-161-164. A-316.

BUDDHISM. A common water snake is believed to be the embodiment of the god of the floods, so when the rivers overflow, these snakes are sought out and worshiped. Even Li Hung Chang went to a temple into which one had crawled and worshiped it.—E-383. i-196-198. l-173. r-73. A-315.

TAOISM. The Chinese superstitions concerning Feng-shi are the strongest and most numerous of all. In fear of this mysterious, yet unknown influence, they have demolished churches, torn up railroad tracks and driven foreigners off the walls of the cities to their homes.—k-60. l-187-189, 223-239. A-312-314. F-727-9. J-179. K-151, 159, 161. M-106-122.

CONFUCIANISM. A merchant, on opening a new store, explodes a quantity of fire-crackers to drive away evil spirits and give "good luck."—C-163.

"I will place no value on anything I have or may possess, except in relation to the kingdom of Christ."—David Livingstone.

* **ZOROASTRIANISM.** When a person dies, a dog is brought into the room. If it will look into the dead person's face, it is a good omen, and if not, it is a sign of bad luck. The dog accompanies the deceased body to the "tower of silence."

* **A PARSEE** on sneezing, snaps his thumb and finger and says, "Go away, devil; go off where you belong." On lighting a lamp or a fire, all the family turn toward it, clasp hands in prayer, and say, "Sahibji," "Salaam," a term of greeting between friends.

SHINTOISM. A mirror is often carried in dark woods or places where spirits are feared, as it is believed the mirror will frighten them away. By paying a sen or two, to priests at the shrine, you can draw a lot which gives good or bad luck.—d-61. F-673. J-39.

"When **MOHAMMED'S** parents were married," it is said, that "200 Koreish girls died of broken hearts, and on the night Mohammed was born all the sacred fires of the Parsees went out, all the idols in the world fell over, and the river Tigris overflowed its banks.—r-80. A-318. Q-61.

SORCERY.

CHRISTIANITY. Everywhere throughout the Word of God, sorcery is denounced because of its evil character and alliance with Satan. Moses, Samuel, Isaiah, Ezekiel, Hosea, Micah, Malachi and Paul spoke of the practice of sorcery and denounced it. King Saul lost his life partly because of it.

BRAHMANISM. The mantras or charms used by Brahmans in consecrating idols consist of passages from the Vedas. "The gods are subject to the mantras and the mantras to the Brahmans." Thus the Brahmans exert magic power over their worshipers.

HINDUISM. The wily Brahman priests, with the mantra as his ready tool, plays easily on the spellbound Hindus whose minds are tortured day and night with fear from the myriads of superstitions, ghosts, demons, demigods and deified saints which they are told haunt their pathway and can be dispelled only by Brahman priests.

BUDDHISM. Great powers of sorcery are attributed to Chun-ti, the female Buddha, yet Buddha denounced the Brahmans who earned their livelihood by low arts of sorcery and divining. He stood out firmly against a multitude of groveling practices of his day which were employed by idle Brahmans to secure their living.

TAOISM. Geomancy is a strong characteristic of Taoism. Its priests are expert in magic and constantly play upon the many superstitions of the susceptible Chinese. Dr. Griffis calls this mental pandemonium from fear of evil spirits, "the delirium tremens of paganism." Priests, by this means, can inflame a mob to fury and madness in a very short time.

CONFUCIANISM. Before a Chinese will build a house, or dig a grave, he must consult the geomancer, who, by incantations, will discover from the spirit world the proper place to locate it. Thus "fungshui" holds the Chinese with a grip of steel and the sorcerers profit immensely thereby.

ZOROASTRIANISM. The founder of this system of religion was opposed to all forms of the black arts. He is believed to have been acquainted with a portion of the Old Testament teachings and to have been thereby influenced against idols and the tricks of the Oriental cults.

THE PARSEES do not practice sorcery but they are possessed by a slavish superstition to their rites and ceremonies; such as bringing a dog to look into the face of a dead man before burial, that all evil spirits may thus be driven away.

SHINTOISM. The priests practice cunning tricks upon the worshipers. "In their ordeals of water and fire they make clever use of the phenomena of water boiling on mountain heights at a low temperature, and of the heat absorbing qualities of salt."

MOHAMMEDANISM. Rings are worn against the influence of evil spirits. The child-witch is feared by every mother. Amulets are placed on children to protect them from the evil eye. A chapter from the "Koran," or certain names of God, or names of the prophets are worn as amulets. The "Koran" forbids divining by arrows.—U-42.

ANCESTRAL WORSHIP.

CHRISTIANITY. The teachings of the Bible concerning the sinful, depraved nature of man and the exclusive right of God to accept worship, excludes all thought of ancestral worship. Christians are not taught to expect any communication from deceased relatives nor that they will act as mediators for them before God.

BRAHMANISM. The Brahman, being one of the highest caste, gains almost infinite power over Hindu minds. He poses before them as an intercessor and promises that, after death, he will act as a forerunner for those who pay proper respect to him, and will pave the way for them in the world to come.

HINDUISM. The oldest son performs ceremonies at his father's death and others a year after. Once he must perform a pilgrimage to some sacred stream or lake to burn the "pind" to his father's manes. The neglect of this may seriously offend the father's spirit and cause him to take revenge on his forgetful son.—s-125. E-91.

BUDDHISM. Ancestral worship is a worship of fear. Departed spirits are believed to have greatly enlarged freedom and increased power, and the father especially must be honored or revenge will be forthcoming. It is estimated that the Chinese spend over \$150,000,000 annually on the worship of their ancestors.

TAOISM. Ancestral worship in China has caused a great desire that a boy be born in each home, because girls cannot perform this ancestral rite. The eldest son often sleeps by his father's coffin for a time after death. Ancestral worship has produced a strong family tie. Disembodied spirits are believed to have the same general wants as when living on earth, and this worship attempts to supply that need.

CONFUCIANISM. Ancestral worship is the real religion of China. Confucianism has been its most ardent advocate. At the father's death, the eldest son places his name on a wooden tablet which is retained in the family for one or two generations. Offerings are made to it from time to time and pilgrimages are made to the tomb.—J-201-207.

ZOROASTRIANISM did not seem to teach the worship of ancestors, but it placed those who had been remarkably successful in life upon a pedestal in the hall of fame and pointed to them as illustrious examples, for all others to follow until they too arrive at the "resting place from which nobody can turn out the occupants."

PARSEEISM does not teach ancestral worship. Each individual possesses only one personality from birth throughout its entire existence. The fear of departed spirits is not a distinctive teaching of Parseeism.

SHINTOISM. Ancestral worship, including the performing of rites to the memory of the so-called divine ancestors of the sovereigns of Japan, is a distinctive practice of Shintoism. Since Shintoism has ceased to be a religion, the priests have caused trouble for some Christians by trying to compel them to observe these rites.

MOHAMMEDANISM. On Friday the people visit the graves of relatives and pay their respects with prayers and tears. The priests are employed to read the "Koran" at the grave. Visits are paid to the graves of prominent people that prayers may there be made.

VIEW OF MAN'S DUTY TO MAN.

CHRISTIANITY. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."—Matt. 5:44. "Love thy neighbor as thyself."—Matt. 19:19. "Whatsoever ye would that men should do to you, do ye even so to them."—Matt. 7:12.

BRAHMANISM denies the unity of the human race. Brahmans are the gods, while women and the outcasts do not even have souls. The Brahmans have no responsibility to care for others.—F-299. G-334.

More soldiers went to the Philippine Islands from the United States in six months than have ever gone as missionaries to all lands from all America.

HINDUISM is the most cruelly neglectful of all religious systems. Its caste system prohibits anyone from even touching those of an alien caste. Its treatment of the dying is shocking and barbarous.

Do you desire to be rich?—then win souls. Every one is worth more than a world.

BUDDHISTS are very careful to be kind to insect and beast, but are neglectful and often cruel to their own kindred, for fear they may encounter the wrath of the spirits which are punishing them for sin.—d-74-78. B-vol. I-156. F-119, 120.

TAOISM says: "Do not expose the faults nor conceal the virtues of others. Feed the hungry, clothe the naked. Do not overthrow others that you may take their place."

God knows your excuses for not going as a missionary. Have you ever thought of letting Him answer them instead of answering them yourself?

CONFUCIUS gave a splendid principle for saving oneself trouble. "Do not do unto others what you would not have others do to you." He taught peaceable relations between all classes.—a-26. B-130. f-132. m-278. D-63-67, 69.

ZOROASTER said: "Devote your life to good works and eschew evil." This is the sum of Zoroaster's teaching concerning man's duty to man. Their system of living is communistic.

"The conversion of the world is the will of Christ and therefore it is our bounden duty."—Bishop Selwyn.

PARSEES. No sect of non-Christian people have a higher standard of duty to man than the Parsees. Honesty, fidelity to one's promise, and charity, are cardinal virtues. None are beggars. One man gave \$1,500,000 to charity.—F-574.

SHINTOISM. "Follow your natural impulses and obey the laws of the state" is the gist of Shinto teaching. The ethical teaching is very crude and some statements are even bad.—b-16.

Many of the true heroes of the world are not in athletics, or in battle's carnage, but plodding away in obscure mission fields.

MOHAMMEDANS profess and often practice great loyalty to those of their own religious faith, but more often are jealous, suspicious and revengeful. From all others, they keep separate and show hatred.—A-422. F-496.

"That land is henceforth my country which most needs the Gospel."—Count Zinzendorf.

PLACE GIVEN TO WOMEN.

CHRISTIANITY. No religion in the world gives woman her rightful place, except Christianity. The Bible teaches that, as a sinner she needs salvation, as a woman she deserves respect and esteem, as a relative she merits love. "Husbands, love your wives, even as Christ also loved the church."—Eph. 5:25.

BRAHMANISM. Originally woman held a high place, but now she is a slave and her husband is her god. It is a sin for her to read the "Vedas." Her face must never be seen by any man, except her husband.—o-48-74, 126-136. p-223. q-146-166. t-143. v-89-108. B-vol. I-110. F-296. R-91.

HINDUISM. Woman is considered so degraded that a Brahman who is reading his scriptures must cease if she is passing his door. No other religious system can approach the cruelty shown the women under Hinduism.—n-94, 100, 223. o-148. q-73-107. r-116-128. W-40-130.

Hear this cry of a Hindu woman: "O God, let no more women be born in India."

BUDDHISM. In childhood, a girl must obey her father; after marriage, her husband, and if a widow, her son. She dare do nothing without her lord's permission. She has no soul and her only hope of heaven is to be reborn a man.—b-31-32. B-200-201. F-119.

TAOISM. Polygamy is practiced. Girl babies are unwelcomed. This system allows foot-binding, and endorses the slavery of women to their husbands. The "Book of Rewards" teaches, "Do not listen to what your wife says."

The disciples left their business for Christ. Why cannot you do the same?

CONFUCIUS used the words "small fidelity" to show the strength of the relations necessary between man and wife. A woman may be divorced for "talking too much." Woman is tolerated because she is necessary to the race.—j-58. B-vol. I-61. F-191.

ZOROASTRIANISM. The wife is queen of the home. She holds a high place in authority and affection. To be an ideal wife she must be obedient and chaste, educated and wise, modest, courteous and cheerful.

Jesus did not come to the earth and die for nothing, but do you not almost make it so when you neglect to send the Gospel to the heathen?

PARSEEISM. Marriage is sacred; polygamy forbidden, and divorce is not legalized. Disobedience is a great sin, punishable after death. The wife stands on a social equality with her husband and is mistress of the home.—n-54. r-54, 60. F-374. H-118.

Under **SHINTOISM**, woman probably had a higher place than after Buddhism entered. Now Shinto women are enslaved. They are often found as holy dancers in the Shinto shrines.—b-111. F-674.

"If you are contributing less to missions this year than you did last year, does it mean that you desire some of the work of Christ to stop?"

MOHAMMEDANISM. A man may divorce his wife by saying: "Thou art divorced." Her duty is implicit obedience and reverential silence in his presence. A woman's hope of heaven is to have a husband and thus get in to be his attendant.—n-99. o-76. r-82-85. A-305. D-35, 47.

One missionary said she had been asked a hundred times by women for some drug that would end their misery.

HONESTY.

CHRISTIANITY. "Let him that stole steal no more."—Eph. 4:28. "Provide things honest in the sight of all men."—Rom. 12:17. Christianity provides moral power in the Word of God and by the Holy Spirit to overcome every dishonest tendency.

BRAHMANISM. The pride of an Oriental is to conceal his mind and purpose. A Brahman may be a thief or a murderer and yet be received in full fellowship by his caste.—R-5, 6.

HINDUISM. There is a proverb: "Trade does not go on without falsehood." The Assamese have hardly a word in their language to indicate strict honesty. Untruthfulness, dishonesty and perjury are notoriously common in India. Lying and stealing are all but universal. One man while in the midst of lying about his work, refused to touch an old dry bone as it was contrary to his religion.

BUDDHISM. A Chinaman, who broke his promise, replied that it was of no consequence for he could make another just as good. There are few non-Christian Chinese who have a well-developed conscience. "Keeping face" is of first value and as long as a wrong act is not found out there is nothing to worry about.

TAOISM. The deception of the priests have filled China with "ways that are dark and tricks that are vain." The "squeeze system" equals the graft of any land and is universal. It permeates government, business and society. The sin of dishonesty is in being found out. Robbery is a high art. Officials are given little or no salary and are expected to squeeze their living from the people, and something also for officials higher up.

CONFUCIANISM. In popular intercourse and diplomatic negotiations, the unchristianized Chinaman is untruthful. If entrusted with a thing of value, he will guard it zealously, but if not, he will steal it readily. His religion does not restrain him because he can make up for any sin by penance. Business honesty is well authenticated among many.

ZOROASTRIANISM. "Lying is regarded as the most discreditable thing; next to it is the incurring of debt, chiefly because the debtor is often compelled to tell lies." Zoroaster insisted upon honesty and charity as a means of vanquishing evil.

PARSEEISM advocates honesty. The Parsee merchants are considered among the most reliable in India. Their contact with English and Europeans has caused them to adopt much the same general business methods.

SHINTOISM. "If a lie is politic and convenient, not many unsaved Japanese will respect truth for its own sake." "Patriotism and loyalty to public responsibility save them to a notable extent from official dishonesty and corruption." Shinto furnishes no examples of redeemed men picked up from the gutter and made honest and pure.

MOHAMMEDANISM. "Truthfulness is one of the lost arts" in Mohammedanism. "Verily a lie is allowable in three cases: to women, to reconcile friends, and in war." After twelve centuries, the Arabs are a nation of robbers. One Persian said: "Lying is rotting this country."—L-119.

MORALITY.

CHRISTIANITY requires strict morality. "It is the only religion which does not hopelessly confound the moral, the immoral and the morally indifferent." It is the only religion which gives the power needed to attain its ideals.

BRAHMANISM. Brahmans use their position and authority to exact anything they desire from the lower castes, and the losers dare not complain. Marrying girls to the gods, only to make them temple prostitutes, is among their worst practices. Their self-exalted position and pantheistic beliefs have made them feel irresponsible in matters of moral evil.

HINDUISM. The law of caste is more observed than the law of conscience. Hinduism endorses immoral acts, while Christianity denounces them. Religion is quite severed from morals. An immoral person may be very religious. It is said that one of their gods had his limbs drop off because of his immorality.

BUDDHISM was one of the best of the great non-Christian religious systems. It was a moral system but had not moral power. Therefore, it failed utterly to touch India's deplorable immorality which so shocked Gautama. However, he appealed to the intellect only and left the soul untouched.

TAOISM, which is practically demon worship, cannot be expected to have a high moral standard. A successful liar is honored, pilfering is a universal habit among servants, and judicial corruption among officials. Immorality, so common, develops its blighting fungus everywhere.

CONFUCIANISM. The Chinese do not make an open show of their vices. They are greatly shocked at the public advertising which English papers give to crime, licentiousness, divorce and drunkenness. They wonder why newspapers are allowed to drag everyone's failure into the lime light. Confucianism has never encouraged cruelty nor sensuality.

ZOROASTRIANISM. "Think purely, speak purely, act purely." The "Zend Avesta" sacred books are free from immorality and cruelty both in their characterization of deity and in their directions for worship.

PARSEEISM. "Avoid all arrogance and envy, all lying and slander, all unchastity, magic and vice. Keep thyself pure." The Parsees follow this teaching more closely than most Orientals follow their religion, and have reached as high a standard of morals as is usually found, except in those whom Christ has delivered from sin's guilt and power.—N-15.

SHINTOISM.—A Shinto teacher asserted that the Japanese had no need for a system of morals, as each person acted rightly if he only consulted his own heart. Shinto has no definite moral code, lays down no particular precepts or doctrines and prescribes no ritual.

MOHAMMEDANISM permits sensuality during this life and promises it for the life to come. Thus religion has become divorced from morality. One of the most severe charges of Mirza Ali Mohammed against the Moslem clergy in Persia was their scandalous vices. The activity of Arabs in slave dealing is also a black scar on the morals of Moslems.—J-258, L-111, 119.

TREATMENT OF THE POOR.

CHRISTIANITY stands far ahead of any non-Christian religion or unbelieving organization in the world in its care of the poor. It has given the pattern, the motive, and the impetus to all efforts for the needy. The heathen let the poor suffer and even kill them, until Christianity shows them their duty.

BRAHMANISM presents no balm to poverty. Religious and social customs are so rigid that families are plunged into debt for life by a marriage or a funeral. Merciless money lenders prey upon people and shyster lawyers urge on any breach of friendship to get a case in court. Travelers are often left to die, if their caste is not known.

HINDUS. The average income of a laborer in India is \$1.50 per month, and 60,000,000 are said to go to bed hungry even in prosperous years. Famine mows down these famished people rapidly. Caste is so binding that even the dying refuse food from one of another caste. People are very slow to help the needy.—t-19.

BUDDHISM teaches:—"Give to him who begs, though it be but a little." The poor in China and Siam are held in a species of slavery for debt and children of the poor are sometimes sold to pay debts. The motive for any assistance is, that the act may lay up merit.

TAOISM. To relieve the poor of the expense of the interment of children, the Chinese government provides towers outside the cities where dead infants may be placed. If dying beggars are found at one's doorway, they are shoved on to the next place, notwithstanding the Taoist sacred book teaches men "to feed the hungry, clothe the naked, bury the dead."

CONFUCIANISM. To be poor at home is not counted poverty, but to be poor on the highway, away from home, will cost a man his life. A man may drown in sight of a crowd and no one move to rescue him. Unwillingness to assist others, without pay, is a trait of the unsaved Chinese.

ZOROASTRIANISM. Acts of philanthropy are inculcated, because, since life is a warfare between good and evil, every generous and unselfish act throws its influence toward the final overthrow of evil and the ultimate triumph of good.

THE PARSEES provide for their poor better than any other non-Christian people. They strongly resemble the Jews in their care of their own race. They even contributed to the Sanitary Commission during the Civil War in the United States.

SHINTOISM grew up during a period when the shogun and the feudal lords controlled things to such an extent that the common people could not count their lives as their own. Their whole policy bordered on the "survival of the fittest." A life sacrificed in a chivalrous cause was something to be greatly admired. The care of the poor did not burden the public conscience. It was a matter between relatives only.

MOHAMMEDANISM. The hospitality of the Arab is a well known fact, yet it runs by rule and lasts only a few days. Arabs, whose history runs red with the blood of murdered slaves, and of secular and religious bloodshed, cannot be expected to show much real heart pity for those in need. Gifts are usually to gain merit.

TREATMENT OF THE SICK.

CHRISTIANITY. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James 1:27; 5:14-15. "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous."—1 Pet. 3:8. Christianity rightfully has the credit of the only real intelligent care of the sick, feeble, cripples and insane to be found in the world.

BRAHMANISM. Caste rules prevent a Brahman from assisting a person of any other caste than his own. A hideous wail is set up by relatives as soon as a sick person is believed to be dying. This often hastens death. Evil spirits are believed to flock into the death chamber, which causes terror to both living and dying.

HINDUISM. A dying person is placed in the Ganges and exhorted to say: "Hasi," as a passport to heaven. The ailments of women and children are treated by men of the family as of no consequence and are constantly allowed to run into incurable maladies because time, money and inclination to help are wanting.

BUDDHISM. China's reputation for callousness in the presence of suffering is notorious. Many of the Chinese can see persons drowning or being killed before their eyes without seeming to think of offering assistance..

TAOISM. It is a current saying that, "In the presence of a long continued sickness, there is no filial son." If a young married woman is sick, the first step is to send for her mother as the only one who has the time or disposition to care for her; and who, also, is often expected to meet the expenses. Patients having contagious diseases are deserted like lepers.

CONFUCIANISM. The announcement of illness is a signal for all manner of raids upon the patient, the numbers being in proportion to the gravity of the disease. Priests raise pandemonium to drive away evil spirits. Guests throng the place and wail if death is feared. Quietness is not even thought of.

ZOROASTRIANISM. The whole trend of the teaching and life of Zoroaster was a great advance over the cruelty of the people of his times. He pled for mercy for man and beast, and set in motion a new line of ethics which developed the best human civilization of his day.

THE PARSEES take good care of the sick. They form the habit of giving while they live rather than leaving their earnings in a legacy. As a result, Bombay has a number of well-appointed hospitals and asylums through their generosity. Their care of the sick has been stimulated by the example of Christianity in India.

SHINTOISM did not deal with moral obligations, the result of which was, that everyone did as his own feelings prompted in cases of need. Ancestral worship exerted considerable influence in the individual determination of one's personal obligations to the sick and dying.

MOHAMMEDANISM. Arabs depend on amulets, charms or herb remedies. Honey is a great panacea according to the "Koran." Women are so versed in Arabic materia medica that the Arab doctors, "hakeem," find comparatively few to practice upon. Their treatment of the sick is pitifully, though ignorantly, cruel.

FUNERALS.

CHRISTIANITY provides at every funeral a sweet, healing balm for its bereaved and sorrowing followers, and they need not sorrow as those who have "no hope." The cross, the resurrection, and the heavenly reunion rob death of its sting and assure believers that it is but a short time until they will meet again.

BRAHMANISM. After the death of a man, Brahmans must pray to raise the soul of the deceased up to heaven. They use the important ceremony of kakasparsha, that is, they expose a ball of rice to be taken by a crow.

HINDUS. The body of the deceased must be washed, hair, beard and nails trimmed. The grave must be southeast or southwest of the place where the man died. Old men, without their wives, carry the corpse. The priest walks three times around the grave, sprinkles it with water from a branch of a tree and repeats a verse of the "Veda-Code of Manu."

BUDDHISM. After death, a short service is held in the home, then the body is reverently borne to the temple for more elaborate services. There the priest gives the man a new name which is inscribed upon his tombstone and tablet, and by this name he is known in the spirit world.—J-135.

TAOISM. The correct burial under Taoism calls for a funeral every seventh day until the forty-ninth day. In wealthy families, priests chant every day for seven weeks. Ceremonies of lighting the lamps, bathing the soul, crossing the bridge and scattering the cash, take place. Death is considered unclean.—J-180.

CONFUCIANISM. Large prolonged funerals are sought in China, because they bring honor. Paper articles for the household are burned at the grave and are believed to be transported in smoke to the spirit world, for the use of the deceased. Paper, representing money, is scattered on the way to the grave to detract the spirits from following the corpse.

ZOROASTRIANISM. When a man is dying, the priest approaches and repeats texts from the sacred "Avestas." After death, prayers are said for the repose of the soul. The men friends go and bow their respects before the corpse to indicate their sympathy and sorrow. It is borne on four men's shoulders to the "tower of silence."

THE PARSEES reverence earth, air, fire and water, therefore, a corpse cannot be buried in earth, burned in fire or thrown into the water as it would defile these elements. The body is exposed on a circular roof and swiftly devoured by vultures. These structures are called "towers of silence."

SHINTOISM has simple funeral rites. The deceased is placed in a long, narrow coffin. The ceremonies are elaborate, expensive, solemn and yet somewhat boisterous. Fish, vegetables, fruits, rice and sake are put on the grave, at intervals after burial, in honor of the dead and to nourish the spirits of the departed.—J-36-7.

MOHAMMEDANISM. Mohammed said: "A prophet should be buried where he died." He was embalmed in fragrant aromatics. His family led the procession, followed by his companions and fellow citizens. A death is announced by a "molla" from the household. It is said that after burial, two black angels come and order the dead man to sit up for examination. For this reason, some have their graves made hollow so they can sit up easily.

FEASTS AND FASTS.

CHRISTIANITY, in accordance with Christ's command, observes one spiritual "love feast" of fellowship with Christ for the spirit and not the body. Its fasts are purely voluntary among Protestants and are for times of introspection and prayer. Non-Protestants make considerable of fast days as days of merit-making.

BRAHMANISM. "Fasting is the expiatory penance for neglecting the regular ceremonies declared in the "Veda." In the sacrificial feasts, the deities are supposed to come and eat with the worshippers. The priests drink, often too freely, of an intoxicating liquor made from the putika plant, used in sacrificial services.

HINDUISM. April, October and January are the most sacred months. June is devoted to the bathing of the Juggernaut and the festival of the Ganges. The feast of Krishnu occurs in August. Doorga, wife of Siva, is elaborately worshiped in September.—B-vol. I-134.

BUDDHISM observes days such as the birth of Buddha in April, the anniversary of his entrance into Nirvana, birthday of the female Buddha and many others; also, the commencement and end of summer and winter, the eclipses of sun and moon. In Ceylon, there is an annual festival in honor of Buddha's tooth located at Kandy.

TAOISM. "The feast of dragon boats" occurs on the fifth day of the fifth month and is a lively festival. The "feast of lanterns," which takes place at the first full moon of each year, is a dull and uninteresting festival. Taoists possess more liberty in eating than the Buddhists, who are compelled to be vegetarians, because of their fear of taking animal life; yet Buddhists often eat meat killed by a non-Buddhist. The sin is in the killing and not in the eating.

CONFUCIANISM. It is only once or twice in the year, that the emperor, as father and priest of the nation, approaches Shang-ti. The solemn day of sacrifice is preceded by a period of fasting. The emperor spends the night alone in a humble dwelling, near the place of sacrifice, to prepare himself for his solemn duties.

ZOROASTRIANISM contained many ceremonies similar to those found in the old Aryan system, though they were much modified and tempered by the more humane feelings of Zoroaster. The juice of the soma plant was drunk and sacred bread was eaten with the flesh of the animal which had been sacrificed.

THE PARSEES have reduced the elaborate sacrificial customs of the Zoroastrians to a few rites. The Ijashne, Darum and the Afringan ceremonies are the most important. No sacrifices are allowed to be offered in the night time and feasts often follow.

SHINTOISM. Mourning and fasting are elaborate. White garments are worn and animal food is not eaten. Graves are visited on the 7th, 14th, 21st, 35th, 49th and 100th days and on the 1st, 3rd, 7th, 13th, 23rd, 27th, 33rd, 37th, 50th and 100th years. For feast days, see "Sacred Days." New Year's is the greatest feast day.

MOHAMMEDANISM. There are two principal annual feasts:—breaking the fast of Ramadan, and the feast of the sacrifice. Rewards for fasting are beyond bounds, for it is for God alone. The chief fast is during the month of Ramadan. Not a drop of water or morsel of food is taken during the day, but at night much feasting is indulged in. None are excused from this except travelers, the aged, the sick, infants and idiots.—J-248. L-38. Q-73.

SONGS AND SINGING.

CHRISTIANITY alone produces the condition of life which liberates the soul in song. Its wealth of truth, its glorious deliverance from sin's fetters, and its unnumbered hopes create songs and the spirit of praise to sing them. Paul sang in prison though his body was bruised and aching.

BRAHMANISM. Ancient Aryans possessed a moderately pure collection of hymns. They were composed, much as were the modern Christian hymns, in ascribing attributes to their deities, confessing their own shortcomings, and in seeking deliverance from the mental torture and fear over their sins.

HINDUS. Many of the Hindu hymns are so immoral that they are not allowed to appear in print in civilized lands. There is but little chorus singing among the Orientals. A man sings alone accompanying himself with some stringed instrument. Often the crowd joins in the refrain. Max Muller says: "Large numbers of the Vedic hymns are childish in the extreme—and unworthy of deity."

BUDDHISM. Gautama's strict views of moral conduct and his ascetic practices to prevent arousing emotional passions, made him denounce the exciting songs and dances of the Nautch girls, which the Brahmans were and are so fond of in their recluses, where, he said: "They lived on food provided by the faithful."

TAOISM. The songs of China are from the theater or the idol temple, which excludes them from use in Christian homes. They are usually sung with a strong nasal sound and chanted, which becomes very tiresome to an Anglo-Saxon. On one occasion, priests chanted the same three lines for seventeen minutes.

CONFUCIANISM. The music of China is pentatonic, the fourths and sevenths being omitted. This strange system, combined with the untrained native voice, causes grief to an aesthetic ear whenever compelled to listen to it. The children readily learn Western music under careful training.

ZOROASTRIANISM contained many expressions of worshipful praise in hymns addressed to various beings of good nature. To Homa for his miraculous power, to Ahuramazda and to various angels. These hymns were fragments of ancient Iranian epic poetry kept by the bards.

PARSEEISM. Hymns are interspersed with prayer and sacrifice in the Parsee service, which occurs daily, beginning at midnight—the hour at which the spirits of darkness exercise their highest power. The service lasts until morning.

SHINTOISM. Worship is observed by individuals, singly and alone, who pray in silence. Singing is found in the performances of the temple theaters, and is a weird drawl. The singing recounts some ancient historic narrative. Temple beggars go from door to door, singing the brave deeds of their gods, and receiving gifts to support the priests.

MOHAMMEDANISM. Music is generally held to be contrary to Mohammed's teaching. Once, on hearing music, he put his fingers in his ears and went another road. In spite of this, the Arabs are fond of music and love their improvised songs. Mohammed despised poets because a woman once wrote satirical verses about him.

SACRIFICES.

CHRISTIANITY. "Christ our passover is sacrificed for us."—1 Cor. 5:7. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."—Heb. 9:12.

BRAHMANISM. Human sacrifices were once offered among Brahmins. Now the Brahmanical sacrifice has disappeared as completely as the Levitical sacrifice has disappeared from Judaism. The transmigration taught in Buddhism brought about its overthrow. To sacrifice an animal might mean the killing of a re-incarnated relative.

HINDUISM. Offerings among the heathen are losing some of their sacrificial import and are looked upon and presented as food for the gods. Yet it is said that there is scarcely a respectable house in Bengal where the mistress has not at sometime shed her blood to satisfy her goddess.

BUDDHISM. Gautama considered sacrifices an abomination, occasioning pain without securing any good. This was a natural conclusion, since he did not believe in a god. He also objected to persons inflicting physical torture upon themselves.

TAOISM. The Taoist priest officiates in red robes, while the Buddhists wear yellow. Death brings a number of evil influences into the dwelling which, the people believe, are only to be expelled by the sacrifices and prayers of Taoist priests. The ceremony is called "cleansing the house."

CONFUCIANISM. There are three grades of sacrifices: 1. The Great—to heaven, earth, great temple of ancestors and the gods of the land and grain. 2. The Medium—to sun, moon, Confucius, manes of deceased emperors and kings, ancient patrons of agriculture and silk weaving, the gods of heaven, earth and the passing year. 3. The Inferior—to statesmen, martyrs, clouds, etc.

ZOROASTRIANISM. Herodotus wrote: "They offer sacrifices to Zeus, the sun, moon, earth, fire, water, and winds. They offer the sacrifices without altars in a pure spot, the priest singing the incantation after which the flesh is eaten." Their sacrifices resemble those of the ancient Brahmins:

PARSEEISM. The priest receives the offering and consecrates it. It is then left beside the fire for a short time after which it is taken away by the offerer. During Ijashme ceremony no animal is killed, only some hair of the ox is placed in a vessel and shown with other things to the fire. They throw nothing into the fire.

SHINTOISM. The sacrifices of Shintoism consist chiefly in the offerings to the spirits of departed heroes and ancestors. The priests are very particular to be clean and clothed with clean robes. They even bind a slip of paper over their mouths, that their breath may not pollute the offering. Twice a year paper manikins are solemnly thrown into the river as a cleansing from sin.

MOHAMMEDANISM teaches the slaying of the brute creation to commemorate the name of God in obedience. Sheep, goats, kine or camels are used. After the sacrifice, the offerer cuts his hair and nails and buries them. These ceremonies came down from the paganism of Mohammed's day. Although Mohammedanism denies Christ's atonement and also that he was ever crucified, yet for its great festival it has a sacrifice to commemorate Abraham's obedience and God's providing a substitute.

SACRED ANIMALS.

CHRISTIANITY. No animals are considered sacred, yet all are held in esteem as a part of God's creation.

BRAHMANISM. Killing a cow is as bad as murder. For this offence, one man was tied to the foot of an elephant and dragged about until dead. The serpent, which is the emblem of immortality, and the monkey are also sacred. The "tulsi" plant is sacred to Vishnu. The "vilva" to Siva and the "pipal" tree to Brahma. Certain stones and rivers are sacred.

HINDUISM. The duty of reverencing the cow is the only common bond of union of all castes. The bullock driver whose clothes have been defiled by contact with a sweeper, may rub the polluted part on the nose of his bullock and thus restore himself to purity. Monkeys, bulls, cows, and snakes, are sacred.

BUDDHISTS take no animal life because of their belief in transmigration. Killing any creature might mean depriving the spirit of some relative of its abode, and it, in retaliation, might get revenge on the slayer. The so-called "white elephant" is held sacred in the royal stables of Siam. The Buddhists' mercy, however, is only whimsical. In some sections they will eat meat if the animal was not killed by a Buddhist.

TAOISM. The dragon, a picture of which is seen on China's national flag and in all places where supernatural protection is needed, is the real and supreme power in Taoism. Animals of great strength or sagacity, such as the tiger and serpent, are held in high esteem. Portions of them are often mixed in medicine.

CONFUCIANISM. Animals of various kinds are used in sacrifice. The animals are previously inspected by the board of sacred rites to see that they are perfect in form, color and condition. The victims are all slain and prepared the day before by butchers with whom no idea of priesthood is associated.

ZOROASTRIANISM teaches men to show reverence to Bahman by keeping sacred all clean, living beings. Another meritorious work is to destroy serpents and weeds and other vicious animals and plants. These acts contribute to the extension of the realm of Ormazd. The killing of an otter is a horrible crime since it contains the souls of a thousand male and a thousand female dogs. The man who kills an otter must receive 10,000 lashes or kill 10,000 bad animals, such as snakes, mice, lizards, etc.

THE PARSEES do not consider any animals sacred for worship. They consider certain animal flesh, such as pork and camel, to be unfit for food. They confine their food to that prescribed by their religion. A plant called the "white homa," which is the emblem of immortality, is guarded by innumerable spirits.

SHINTOISM. Such animals as the fox and badger are worshiped. but the knowledge of science that is being now gained by the educated classes is showing up the foolishness of such practices and the students of the empire are becoming infidels and atheists.

MOHAMMEDANISM. The Arabs do not consider the camel sacred, but say: "The camel is the greatest of all blessings given to mankind." Arabic dictionaries give this animal 5,744 different names, according to Hammer Purgstall. It is indispensable in the desert for it can eat even thorny cactus, go days without water and carry from 600 to 1,000 lbs. It furnishes milk, meat, leather, and hair for rope, shawls and tents.

SACRED DAYS.

CHRISTIANITY. The New Testament lays no stress upon sacred days, except the first day of the week. Formalism in observing days dedicated to certain departed saints detracts from Christ. Paul wrote to the Galatians, and said: "I am afraid of you; ye observe days, and months, and times, and years."

BRAHMANISM. In August the twice-born castes of India put on a new sacred thread and all castes tie colored threads around their wrists. At the sacred places throughout the country, there are special days for bathing in a tank or river. On these days it is the custom to combine worship with pleasure, so the people also visit entertainments and peepshows.

HINDUISM. The Holi festival is in spring and Dewali is in autumn for traders. Pola festival, at which time the cattle are garlanded and worshiped, is held in August or September and resembles the Jewish Day of Atonement. Houses are cleaned, and the sweeping carried beyond the village boundary. Dashava, held in the autumn, is the greatest festival of the year; then the story of Rama's triumph is recited amid much noise and fireworks.

BUDDHISM. Devout Buddhists observe four worship days in each month. Lenten season in Burma extends from the full moon of July to that in October. "On worshiping days, and especially at great feasts, the people visit the pagodas and monasteries with their offerings and recite their religious formulae." On the 8th and 15th of each month, the moon is worshiped.—J-120.

TAOISM. On the last evening of the year, they gather for the worship of the tablets of ancestors. On the morning of the second day of the first new moon, all males of suitable age go to the family or clan graveyard and there make the customary offerings to the spirits of the departed.

CONFUCIANISM. The worshiping of the ancestral tablets and spirits of the departed, constitutes a most essential ingredient of the Chinese New Year. Once a year the emperor and his ministers "plow the sacred field." The ground belongs to the temple of heaven and earth. The crop of wheat is used in idolatrous services.

ZOROASTRIANISM. Sacred days, in commemoration of anniversaries, do not seem to have had a very prominent place in the religion of Zoroaster. In all probability, he did not deal with this subject but left people free to their own pleasure.

THE PARSEES do not seem to lay so much stress on certain sacred days as on ceremonial observances, such as the one connected with the confirmation of boys when they put on the sacred cord and shirt and are initiated into membership in the Parsee religion. Funeral ceremonies are also considered important.

SHINTOISM. There are five great festivals: New Year's day, on the first day of the first month; Dolls' Festival (for girls), on the third day of the third month; Feast of the Flags (for boys), on the fifth day of the fifth month; Festival of the Star Vega, on the seventh day of the seventh month; Chrysanthemum Festival, on the ninth day of the ninth month.

MOHAMMEDANISM. March tenth is commemorated as the birthday of Mohammed and Friday is observed, all over Moslem lands, as the Mohammedan Sabbath. In Palestine, "Mebe Musa" day is made very popular by great crowds visiting the Moslem site of the grave of Moses, between Jerusalem and the Jordan river.

NEW YEAR'S DAY.

CHRISTIANITY. The calendar of the civilized world dates its historical incidents from the birth of Christ. Events occurring before Christ are marked "B. C." and those after, "A. D."—Anno Domini (the year of our Lord). This is a grand testimony to the world-wide conviction that Jesus lived.

BRAHMANISM. The New Year in India is begun with a day set apart for the worship of the gods. Images of the various gods are gathered in a room where they are bathed, decorated with flowers, and worshiped. Artisans, mechanics, farmers and house-keepers bring their tools and implements and worship before them, asking their kind assistance in winning the battle for bread.

HINDUISM. The Hindu New Year begins in April, when Hindus of all castes dedicate pitchers to the shades of their ancestors. The Hindu commercial year begins with the Feast of Dewali, a special festival, in which they worship a rupee and their account books.—B-vol. I-132.

BUDDHISM. The New Year, in Burma, begins in April as in India. The Chinese Buddhists have arranged their calendar to suit the Chinese months, the New Year beginning in February. Chinese do not reckon their age from the date of birth but from the New Year. Few days, in any land, have more power of attraction than the New Year in China.

TAOISM. New Year's day, in China, is a great national holiday. All work ceases; people try to square accounts with man and with the temple gods; festivals, fire-crackers, social visiting in gay attire, and exchanging presents, fill the day with pleasure. Gambling is very common, and pilgrimages are made to the Great Mountain after the New Year.

CONFUCIANISM. The Chinese New Year generally falls in the middle of February. The streets and shops take on a great change. Store counters are piled with goods. All who can, are busy paying their debts; debtors sell things to clear their accounts, and the receivers spend the money as fancy dictates. Everyone tries to be at home on New Year's day.

ZOROASTRIANISM. Since Mohammedanism gained control of Persia, it has exerted a dominant influence over many of the public observances. The observance of Mohammed's birthday is so universal that it usurps the observance of other days; just as when foreigners come to America, they often cease to observe their own national holidays and join in ours,—such as the Fourth of July.

THE PARSEES reckon time by the lunar year. The Nau-voz is the Persian New Year's day. The Parsees, however, join in the celebrations of the Mohammedans, in March.

SHINTOISM. Before the era of Christian influence in Japan, the mode of reckoning time was by the Chinese calendar, the New Year beginning in February. They followed the moon as a guide of time. Now, the Japanese follow the Christian calendar. A few peasants, in isolated sections, observe the old method.

MOHAMMEDANISM, in Persia, observes the festival of the New Year or Nau-voz, which, being fixed at the vernal equinox, falls on a different date each succeeding year. The sacred year opens with a season of mourning for Iman Husian.

MARRIAGE.

CHRISTIANITY gives marriage a place of honor, and commands husbands to love their wives and not to be bitter against them. It also commands that the wife see that she reverence her husband, because they twain are one flesh, they are made in the image of God and their union symbolizes the union of Christ and His Church.—Heb. 13:4; Col. 3:19; Eph. 5:33; Matt. 19:5.

BRAHMANISM. The claim favoring child marriage is that it promotes morality, but the reverse has proven to be true. It has also produced multitudes of child widows whose sufferings have been intolerable. The marriage ceremony is elaborate, lasting for weeks, and is very expensive, often plunging the poor parents into debt for the rest of their lives.

HINDUS. Child marriage is one of the remaining great curses in India. An unmarried girl over twelve years of age is a disgrace to herself and parents. The contract for marriage is made by the parents without the children's knowledge. If the boy dies, the girl cannot remarry, and remains under the curse of having caused her husband's death by offending the gods in some way.

BUDDHISM. Gautama won so many to celibacy that the people complained: "Gautama is breaking up family life." "A wise man should avoid married life as if it were a pit of burning coal." "Celibacy was obligatory on monks and was necessary for the direct path to Nirvana." He said that a man must be free, if he would gain supreme perfection in wisdom.

TAOISM. Marriage preliminaries are tediously carried on by a "go between" who is often bribed into deceiving either or both parties, who do not see each other until the wedding. Sometimes the girl becomes so saddened over her disappointment, and the evil treatment she receives, that she commits suicide.

CONFUCIANISM. The marriage customs of the Chinese vary with the habits, conditions and locality of the wide empire. The failure of Confucianism to recognize the sanctity of the marriage bond is one of its great marks of weakness. The procreation of sons for ancestral worship is the chief object of marriage.

ZOROASTRIANISM. Children in Persia are betrothed when the parents find a suitable companion. The "fire priest" then decides if the match is a suitable one and when the young people reach the proper age, he appoints the wedding day.

THE PARSEES have secured a special legislation for themselves, in India, regulating the age of marriage at fourteen. Child marriage was formerly practiced, but the growing appreciation of educated boys and girls caused the age to be changed.

SHINTOISM. Marriage in Japan, heretofore, has been loose and sometimes even without any ceremony. It rested upon the official registration of the couple as husband and wife, which was often entirely omitted. The new civil code, which is a result of Christian teaching, throws a safeguard around domestic relationships. Marriageable age is 17 years for boys and 15 years for girls.

MOHAMMEDANISM allows each Moslem four legal wives at one time besides concubines. They may exchange wives, but must not marry idolators, a mother, a daughter, a sister, or an aunt. One may marry his own wife after divorcing her, but after a second divorce he cannot marry her a third time, until she has married another man and been divorced by him.—L-24. P-vol. III-310.

POLYGAMY.

CHRISTIANITY does not permit polygamy. Jesus said: "They twain shall be one flesh."—Mark 10:8. On mission fields it is sometimes permitted if the parties were married before they understood the teachings of Christianity on the subject. This spares the later wives from inevitable lives of shame.

BRAHMANISM. There are "much married" Kulin Brahmans who sell themselves as husbands to innumerable wives whose friends pay a good round sum for the privilege of having daughters married to such exalted connection. The Brahmans are the highest caste in the land.

HINDUISM licenses both polygamy and polyandry and recognizes eight different kinds of marriage. Krishna, one of the most popular of Hindu gods, is said to have had 15,000 wives. Since Hindus deny their wives the right to remarry, the tendency to polygamy is doubtless diminished. A second wife is not often taken while the first wife is yet living.

BUDDHISM. Polygamy among Chinese Buddhists depends upon their position, wealth and choice. The poor usually have but one wife while the rich may have more. Some have concubines who are purchased but not married. The wife is considered much inferior to the husband and has but little to do outside the home.

TAOISM has not been entirely devoured by either Confucianism or Buddhism. It allows its priests to marry and its policy regarding polygamy is largely governed by the tastes of the individual. It exercises no disciplinary restrictions as long as the priests receive sufficient "filthy lucre."

CONFUCIANISM presupposes and tolerates polygamy. Ancestral worship is a great source of polygamy and much unhappiness in family life. "A wife who bears no son is a slave, while a mother with grown up sons is a monarch." The second wife occupies an inferior place and may be but little better than a slave, unless she has sons while the first wife has none.

ZOROASTRIANISM furnished a presentably clean line of teachings for domestic life and, where religious liberty has been granted, its homes have been above those produced by other non-Christian religious systems. Plural wives were permitted only in cases of barrenness.

THE PARSEES in Persia are sometimes polygamists where they have wealth enough. Among those in Bombay monogamy is the rule. Their home life seems to be as happy as is to be found among any heathen people. A man and his wife may be seen walking or riding side by side in Bombay, and enjoying each other's companionship.

SHINTOISM is asleep along all moral lines. Christianity in Japan has disestablished concubinage and through individual missionaries, the Y. W. C. A., and W. C. T. U., disorderly houses have been decreased and thousands of inmates set at liberty. Shintoism claims no authority over the moral faculties of its worshippers.

MOHAMMEDANISM boasts that its system of plural marriages guards them against pesthouses. This is disproven by the fact that purity among young men and in the home is wanting. There is a system of contract marriages in which women are passed along from one temporary husband to another. The position of woman fell through Mohammed's teaching.—L-110.

DIVORCE.

CHRISTIANITY. Jesus said: "Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so."—Matt. 19:8. "Let not the wife depart from her husband...and let not the husband put away his wife."—1 Cor. 7:10, 11. Only one ground for divorce is given—fornication. Matt. 5:32.

BRAHMANISM. Divorce may be expected when the religious books of this system instruct the young man to seek a wife as follows: "Let him not marry a girl with red hair, who talks too much or has a barbarous name; but marry a girl without defects, whose walk is like a flamingo or elephant."—"Manu."

HINDUS. Even after marrying a girl according to rule, the husband may abandon her if he finds her blameworthy, sickly, very corrupt or married to him by fraud."—"Manu." It is an easy matter for a man to divorce his wife when he believes she has no soul, nor any rights which he is bound to respect.

BUDDHISTS. "In China, divorce is everywhere accomplished with little formality and upon the most trivial pretexts." "In Burma, any man desiring to be rid of his wife has only to enter a monastery for a month or more, after which he can leave and marry another wife."

TAOISM exercises but little influence on moral questions. It allows its followers to continue in their own way and winks at the looseness practiced on all sides in domestic life. There can be no moral standard or backbone in a system which worships demons.

CONFUCIANISM. The husband's power of divorce is limited under seven justifying causes, "barrenness, lewdness, jealousy, talkativeness, thievery, disobedience, and loathsome disease." No man can send away his wife for any of these reasons, however, unless her parents are living to give her a home.

ZOROASTRIANISM. Divorce was forbidden. The crimes of fornication and adultery were very severely punished. The fewness of divorces may be accounted for by the care of the parents and priests in selecting a companion and by the impressions to be faithful which had been inculcated from childhood.

PARSEEISM. Divorce in Persia is not as common among the Parsees as among Mohammedans. In case of trouble, the offended party goes to the priest and requests divorce. If reasonable, the offender must pay a sum to the one gaining the divorce. In India, the Parsees seem quite contented and divorce is less common.

SHINTOISM. Marriage being only a civil contract, in the past, and the fact that the matches were usually made by parents, guardians, relatives or friends, without the parties becoming personally acquainted with each other, has made divorces common and easy to obtain.

MOHAMMEDANISM teaches that a man may divorce his wife at pleasure twice, but cannot marry her a third time until she has married another man and been divorced. The husband must pay dowry to the divorced wife according as he is able. The "Koran" everywhere presumes that the divorce is the sole prerogative of the husband.—J-253. L-24. P-vol. I-371-7.

PECULIAR CHARACTERISTICS.

CHRISTIANITY is like no other, because it is from heaven and bears the likeness of Him of whom it was said: "Never man spake like this man."—John 7:47. "O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out!"—Rom. 11:33.

BRAHMANISM. Some of its characteristics are: Caste laws; seclusion of women; child marriage; enforced widowhood; worship of cow; defilement of touch; making pilgrimages; wearing sacred beads.—n-122. q-243. F-297-8.

"Jesus is the way: have you invited anyone to walk in it?"

HINDUISM also teaches caste system, zenanas, seclusion, child marriage and enforced widowhood. Brahmans are worshiped. Hindus pray for the dead; hold Ganges river sacred; worship cow, and teach that "the same skin which belongs to the cow was originally on man."—"Satapatha Brahmana" 3:1; 2:16.—n-120. x-35-41.

BUDDHISM considers animal life as sacred. Buddhists wear beads as charms; have images of Buddha only; make many pilgrimages, and worship relics of Buddha. Priests are paid for saying prayers.—F-114, 119.

Have you ever written a letter to even one missionary to cheer him in his loneliness?

TAOISTS worship demons; make extended pilgrimages; call their emperor a god. Priests sell "pills of immortality."

Men go away into the jungles of Africa to rob the natives of ivory and rubber. They risk their lives for gain. Can you for souls?

CONFUCIANISM. Worship is observed on the first and fifteenth day of each month. Anything from a pig to a roll of silk may be offered. Its followers burn paper prayers to their ancestors. Their greatest sin is to neglect ancestral worship.—D-90.

ZOROASTRIANISM. Each family has a confessor to whom also one-tenth of the income is paid. They do not eat food cooked by a person of another religion; neither do they blow fire with the breath, as fire is sacred and the breath is impure. They dislike to blow out even a candle.—G-404.

PARSEES pray before a lighted fire. They consider earth, air, fire and water sacred; have no sacrifice. Touch defiles, while praying. They worship toward the sun. The dead are not buried, but placed for vultures to devour.—n-119. r-62.

SHINTOISTS worship the horse. Shintoism degrades women. The symbols of Shinto are the mirror and white paper.—F-673-4.

How would you enjoy their worship when it has no loving heart response, such as Jesus gives? If you could not enjoy it, how can you bear to allow them to do it?

MOHAMMEDANS observe prayer, almsgiving, fasting and pilgrimages to Mecca. They abhor idols, circumcise children, sacrifice goats, and shut women in zenanas.—L-17, 29.

Did you ever say: "I am enjoying myself," when, if you had told the exact truth, you would have said: "I am enjoying my selfishness."

DEFECTS.

CHRISTIANITY. All the defects found in Christianity are in its followers. Pilate said, concerning Christ: "I find no fault in him." The centurion said: "Surely this was a righteous man." The demon said: "I know thee who thou art, the Holy One of God."

BRAHMANISM is a cruel system of religious slavery. It offers no Saviour, no love, no mercy, no grace; only cold, bitter tyranny both here and hereafter; pride and self-exaltation rule the heart. "A Brahman should carefully avoid agriculture, which causes great pain."—"Manu" 10:82—B-vol. I-494; vol. II-63.

HINDUISM fosters immorality, even in its temples. It denies equal rights to men; degrades women; has no Saviour, no hope of peace or of freedom from sin in this life; teaches that "the soul, which is the size of the thumb, dwells in the middle of the body."—"Upanishad" 4:12—n-115, 124. r-107-8. s-144. v-52-63. A-445. J-61, 68.

BUDDHISM exalts the beast above woman. Annihilation is its goal. It destroys human affection. Its followers believe in transmigration.—d-79-81. s-116. A-430, 437. B-vol. I-495. D-154-157. E-54-61. F-120. J-123, 127.

If the interest of the church in missions were exactly parallel to yours, would there be MUCH, little, or NOTHING done?

TAOISM enslaves people to demons. It is only a system of deception and is so full of superstition that people fear their own shadows. It fills people with fear and terror, and they know nothing of salvation.—D-88. F-729. J-181.

There are many times as great a number of Americans in heathen lands seeking to make money as there are seeking to save souls.

CONFUCIANISM ignores God; exalts self; teaches salvation by merit; degrades women; grants the father tyrannical authority over his family.—j-51. A-441. B-vol. I-494. D-75, 86-90.

The road to peace of heart for you may lead to China.

ZOROASTRIANISM has no divine revelation, but uses human philosophy in its place. It is far astray as to the origin of God, the devil and also the hereafter. Salvation is by inward culture and works.

You perhaps enjoy speaking of the defects of the heathen. It may be your defects have kept them from overcoming theirs.

PARSEEISM has no Saviour; no idea of sacrifice for sin; no doctrine of atonement. Moral culture comes through following the teachings of the "Avestas" and this is the extent of their salvation. Astrology is practiced.—B-vol. I-496. G-392.

SHINTOISM knows nothing of sin or salvation; offers sacrifices to dead heroes; worships ancestors. Shintoists have no loving God, nor Saviour, no true conception of sin. Father can compel daughter to lead sinful life to help him pay his debts.—F-674.

Which is the greater risk—that you will lose your health, if you become a missionary, or, that the heathen will go into hell?

MOHAMMEDANISM denies Christ's deity; exalts Mohammed as a divine prophet; denies personality of the Holy Ghost; legalizes murder, lying, etc., if in defense of their religion, also legalizes slavery and polygamy.—s-120. u-375. A-446. D-34. J-242, 256. L-41.

REFORMS.

CHRISTIANITY. Instead of our reforming Christianity, it transforms us. The Gospel needs no revising, though the creeds men draw from it often need changing.

BRAHMANISM has had many reformers. Chunder Sen searched the creeds of all religions and composed one for himself using as a basis, "the Fatherhood of God and the Brotherhood of Man." His tributes to Christ are earnest and generous.

HINDUISM. Various reform movements have arisen in India. The Arya Samaj theoretically opposes caste, idolatry, child marriage and pilgrimages. The Brahma Samaj has borrowed from Christianity and instituted reform movements. It is headed by very influential men—E-224. The British government has put down widow burning, throwing children into the sacred rivers, and suicide in religious processions—J-59, 65.

BUDDHISTS have no desire for reforms. In Japan they have been compelled to follow the initiative of the government. This was done without serious resistance, because the Japanese have from time immemorial, followed implicitly the will of the state.

TAOISM. Any reform of Taoism means an entirely new system. This is proven by such teaching as: "Do not shout or get angry on the first day of the month. Do not spit toward shooting stars. Do not weep toward the north. Do not point at a rainbow. Do not destroy paper which is written upon. Do not stare at the sun or moon. Do not leap over a well."

CONFUCIANISM. The whole empire of China for 2,000 years has had its face turned toward the past and its back to the future. The Confucian classics have contained China's ideals and the thought of their improvement has never come to mind. The reform movements as yet have not touched the Confucian classics.

ZOROASTRIANISM. The founder of this system was himself a reformer. In the "Zend Avestas," he is represented as standing before sacred fire and in a speech seeking to induce his countrymen to forsake the worship of the dervis or gods, and to bow only to Ormazd. He was very zealous against idol worship.

THE PARSEES have been aggressive and quick to learn new methods of business and have adopted many western ideas; but in religion, they have tenaciously held to the old beliefs and practices.

SHINTOISM. Education has exploded many teachings of Shintoism, until its leaders have voluntarily abandoned its claim to be a religion. Ancestral worship is much modified; sun worship is nearly abandoned and it is now only a cult, the chief aim of which is to promulgate the spirit of patriotism and loyalty to the emperor.—J-42.

MOHAMMEDANISM was "cast in a mold made in eternity" and all things were fixed by divine decree, therefore improvement or development is impious. All progressive movements are made in spite of Mohammedanism. It cannot reform without forsaking itself. Slowly the Moslems are taking on European ways, which are gradually breaking down their bitter prejudice and paving the way for reform.—L-101-182, 187.

SELF-PROPAGATION.

CHRISTIANITY stands unique and alone in its message, motive and method of self-propagation. Its message is "free salvation"; it admits no partnership; its motive is love and its method is a non-combative, simple testimony, permeated with divine wisdom and power and leaving the hearer entirely free to act as he chooses.

BRAHMANISM. A Brahman appears in an aboriginal village, gains confidence of the people by sanctity and mystic rites, declares the village idol to be a Brahman god and teaches forms of worship. After this he divides the people into castes and gives caste laws.

HINDUISM. Outcast tribes in India may be brought within the pale of Hinduism by adopting the worship of the holy Brahman and the sacred cow. This makes them eligible to be granted a higher birth in the next life. No effort is made to get people of one caste to leave it and join another.

BUDDHISM. Buddhism has been called the "Oriental banyan," spreading itself over Asia. There is no regular, systematic public preaching. Its only power exercised is persuasion. It admits all castes and races, which gives it universal possibilities. Buddha refused the armed forces of his kingly disciples. His example caused many to become missionaries.

TAOISM. Taoism belongs to China to which it has been confined because the religious systems outside were superior and because its character and principles dealt subjectively. Such religions are not propagated because of any serious soul convictions of the worshiper. The priests may, however, strive to make it popular because of the fees they will gain.

CONFUCIANISM. Confucius was disappointed that his teachings were not more readily accepted by his countrymen. He disseminated his teachings gradually as his disciples were ready for them. He traveled considerably, teaching those who were willing to listen, but the indifference shown him affected even his dreams. His teachings, however, have been taught in the Chinese schools for centuries, and are known as the Chinese classics.

ZOROASTRIANISM. Zoroaster, like his contemporary, Gautama, the founder of Buddhism, attempted to propagate his religious views only through moral suasion. The character of the teachings of both these men was opposite to the use of physical force such as that to which Mohammed resorted.

PARSEEISM. The rule of Parsees not to intermarry with other people, and their exclusiveness in religion, has prevented their undertaking anything like missionary work. The persecutions they have received at the hands of Mohammedans has increased their restricted condition.

SHINTOISM cannot advance against the wave of education which is fatally exposing its defects. Shintoists have not expected their religion to become universal. An effort was made to propagate it but from the first the attempt seemed hopeless.—J-45.

MOHAMMEDANISM is a religion of conquest by the sword. Its cry is: "Fight against infidels till strife be at an end and the religion be all of God." Mohammed said: "He who dies and has not fought for the religion of Islam is even as a hypocrite." This spirit has developed general cruelty among the followers of the prophet upon whose life there rests the terrible sin of embittering his fellow men against even their own kin.—J-255. L-42, 61-62, 83.

ATTITUDE TOWARD CHRISTIANITY.

CHRISTIANITY'S attitude toward itself is that it is absolute. The reason that Christ's death could alone meet the sinner's need is that He is the God-man. Since there can be no other sufficient Saviour, there can, therefore, be no other salvation.—E-233.

BRAHMANISM. Almost every principle of Christianity causes Brahmans to cordially hate it. They would far rather one of their number should die than become a Christian. They sometimes poison converts and spirit away those under conviction.—q-47-54.

HINDUS seek to combat Christianity by teaching that they have always had Christ, that He is the same as their god Vishnu. Christianity opposes caste, enforced widowhood, etc., and therefore causes their bitter hatred.—n-248. p-97, 100. s-126. v-60. E-159, 199, 245.

BUDDHISTS in Japan have strenuously opposed Christianity. The Boxer movement in China was accompanied by Buddhist edicts threatening Christianity. Buddhists have imitated Christianity in order to hold their adherents.—a-48, 92. b-136. d-70. D-63. F-120-1.

TAOISM. Owing to the intimacy of Taoists with evil spirits, this system is a very formidable foe to Christianity. The priests of this system were largely to blame for the Boxer movement of 1900, and sometimes led the mob.—j-65. l-194-206. D-88.

CONFUCIANISM. Ancestral worship is a deadly enemy of Christianity and one of the last things given up by converted Chinese. Its fundamental principle of salvation, by inward culture, makes it oppose salvation by grace.—A-323. D-87-88. G-24.

ZOROASTRIANISM. This religious system seems to have been borrowed from Judaism, which was carried to Persia by captive Jews. Zoroaster, or some late writer, even incorporated a promise of a coming Messiah.

Nothing pays in heaven like work done faithfully here for Jesus.

THE PARSEES are tolerant toward Christianity, but are so satisfied with their own religious beliefs that they consider it fully equal to the Bible and are slow to become converted.—F-575. H-130.

SHINTOISM has been a bitter foe of Christianity. When it was the state religion, its priests caused many severe edicts to be issued to help them to drive Christianity from the land.—F-674.

If you feel that money sent to save the heathen is wasted, does it not show that you know nothing of the worth of a human soul?

MOHAMMEDANISM is the bitterest foe among non-Christian religions. To kill a Christian is to make certain the murderer's entrance to heaven. The cause of the bitter opposition is the claim of the deity of Christ. "If they turn back from the faith, take them and kill them, wherever ye find them."—"Koran" 4:88. n-118. r-95, 97. u-31. A-305. D-18. E-161-162. F-484-5, 496. G-230. J-250. L-32, 34. Q-99.

INFLUENCE ON EDUCATION.

CHRISTIAN nations are the best educated individually and collectively. Christianity places no premium on ignorance. However, it places the "knowledge of the Truth" first, and requires that secular education shall not detract from doing the will of God.

BRAHMANS are sharp, philosophical reasoners. They desire to hold the key of knowledge and so discourage education for others. Their study is largely along religious lines. Girls are seldom taught to read.—p-261. F-294.

HINDUISM. Education among Hindu children goes but little beyond reading and writing. It consists largely of instruction in religious dogmas and caste rules. Until recently no girl was expected to receive an education.—q-260. t-27. v-82-88.

BUDDHISM. Ignorance is considered bliss. To cease mental activity is the goal of their ambition. However, in spite of its theory, Buddhism, in its early days of conquest, excited considerable awakening in primitive education.—b-129. f-128.

There are few more fatal mistakes than for a person to get the impression he can think and plan for himself as God would.

TAOISM. Lao-tsze taught that education created activity and unrest and was therefore an enemy of a simple life. To increase your knowledge is to be an enemy of your country. To know yourself inside your doorway is education.—F-724.

It is every Christian's duty to present himself at the Divine registration office and ask God to what life-task he has assigned him.

CONFUCIUS was an advocate of learning. The Chinese, however, have been content to memorize his ethical statements and call it education.—j-56. B-vol. I-38. D-78-82.

"When China is moved, it will change the face of the globe."—Napoleon, at St. Helena.

ZOROASTER seems to have been a hearty supporter of education. He may have lived during the time when Persia experienced its palmy days of learning.—B-vol. II-14.

You can never know the sweetness of the word "Saviour" as you might, if you could tell it for the first time to the heathen.

THE PARSEES are careful to give their children some education. They are among the most enlightened people in India.—F-574. H-116.

"If I had a thousand souls and they were worth anything, I would give them all to God."—David Brainerd.

SHINTOISM is a mass of myths and superstitions which are not conducive to education. Heroism and physical powers are most admired, which always leaves education in the background.—F-673.

"Missionaries to a barbarous people deserve a vote of thanks from the commercial world."—Robert Moffat.

MOHAMMEDANISM. Until the eleventh century, the Mohammedan world was a leader in education. After that it fell, and now the chief end of education is to know the "Koran." Real education has been unpopular.—s-118. L-102-5.

BENEFITS OF THE SYSTEM.

CHRISTIANITY stands in a class by itself in all moral and spiritual teachings. First, it gives a correct picture of man's condition; second, it offers man salvation from that condition; third, it keeps him in the new condition in Christ. Christianity instructs public officials, business men and servants. It ennobles man, exalts woman and blesses children.

BRAHMANISM has had several reformers who have sought to put down idol worship, promote female education, abolish infant marriage and permit the remarriage of widows. A Brahman said: "Englishmen rule over us because their religion produces high moral virtues of which we have not a vestige."

HINDUISM presents but few benefits outside of its reform movements. The Arya Samaj, which was a movement from the very center of Hinduism, broke the confines of caste and introduced some of the moral teachings of Christ though it has bitterly opposed Christianity. It is endeavoring to give life when it does not possess a spark nor the power to generate it.

BUDDHISM proclaims equality of civil rights and social freedom. Women are free. Education, literature and art were developed in the earlier monastic schools. War was condemned. Moral purity of thought, word and action was inculcated. The taking of any animal life was forbidden.—E-49. J-128.

TAOISM. "All the good that can be found in Taoism is like a few grains of gold dust in heaps of offensive debris." The narrow, carnal minds of Taoists are not capable of understanding how a man can devote himself in any unselfish way for the service of his fellowmen. No religion which presents false views of God can present right views of living.

CONFUCIANISM. Ancestral worship has as its essence filial piety, which has tended to consolidate and perpetuate the nation. The Confucian ethics have had a higher moral standard than that of many other non-Christian religions. The purity of the Chinese school books and classic literature has done much to preserve a wholesome public sentiment in China.—J-210.

ZOROASTRIANISM presented the cleanest writings and teachings of its day among the heathen. The high moral tone of its teachings had a tendency to restrain evil and turn the minds of people to the development of high attainments. Its moral standards prepared the mind for a larger development than the surrounding systems possessed.

THE PARSEES' high standard of honesty, morality and other virtues has developed in them a high grade of human kind, yet their success has developed a race pride which makes them quite impervious to the Gospel. They have become proud of their religion through comparing it with the weaker systems around them.

SHINTOISM. Ancestral worship welded families together and formed a basis of tribal and national unity. Loyalty to the emperor, who was believed to be of divine origin, produced patriotism which added greatly in cementing the Japanese people together.—J-32-34-44.

MOHAMMEDANISM has many strong teachings in its "Koran," such as temperance, honesty, hospitality, reverence, but "sadly lacks the power of the divine Holy Spirit (whom it rejects) to enable its followers to perform any of its behests."

RECENT CHANGES.

CHRISTIANITY evidently had its revelation closed during apostolic days and its Bible has not been increased or diminished since its canon was arranged. God put a warning at the close of the book of Revelation for those who dare to change His prophetic utterances.—Rev. 22:18, 19.

BRAHMANISM. The educational facilities now afforded in India are having a revolutionary effect upon the ideas of the rising generation of Brahmans. Many are shaking off the grave clothes of heathenism and are looking for the true light. With many it means the adoption of atheistic views.

HINDUISM. Changes in India come slowly and against great opposition. However, the age of child marriage has been raised from eight and ten years to twelve; the suttee and human sacrifices have been abolished; mothers have ceased to throw their children into the sacred Ganges river; death by falling under the wheels of the temple cars has been stopped. Over twenty laws against heathen practices have been enacted.

BUDDHISTS have awakened to the fact that Christianity is a powerful, uplifting force and that it threatens the speedy doom of their religion. They have plied their old trick of absorbing and imitating and have introduced Christian methods in order to retain their followers.

TAOISM. The worship of demons will change slowly and any change for the better will be born of the cunning craftiness which characterized Pharaoh, when God said to him: "Let my people go." Taoists have no desire for improvement and must be forced to it before they awaken to the inevitable.

CONFUCIANISM. For a long time the three religions of China waged a bitter war against each other. At last, they became united in a system known as "Sankaio," in which they divided the dominion of three worlds among themselves: heaven being assigned to Buddha, hell to Taoism, and the world to Confucius.

ZOROASTRIANISM was compelled to undergo certain changes because of the persecution of Mohammedans and Hindus. Under this new form, it is known as Parseeism which has been in vogue since the eighth century, A. D.

PARSEEISM. Formerly the priesthood was hereditary and belonged to a certain tribe, as Levi in Israel. It has, however, undergone a change which makes it possible for an outsider to acquire this sacred office.

SHINTOISM. When Emperor Mutsuhito ascended the throne, he granted a constitution, opened the country to the commerce of the world and brought educators from all lands to instruct his subjects. This enlightenment undermined Shintoism which, in 1899, was finally disestablished and is now governed by a secular bureau.—J-35-42.

MOHAMMEDANISM is experiencing many changes under the influence of the Gospel. The freedom from tyrannical rule in Turkey and Persia is awakening the Mohammedan women to demand their rights from their husbands and from society. They ask that their veils be done away with, that they be educated and given proper marriage rights.—L-120-125.

FETICHISM.

Fetichism had its origin in the common conscious need of God, which abides in every human heart and which has driven human beings everywhere to the god of their race or country.

Fetichism is declared by some authorities to be the lowest of all systems of worship. It originated in man's trying to gain protection from the unseen forces of evil, and is therefore a salvation, not for the soul, but simply for the body, more especially in its relation to danger. It is not the evidence of evolution in which its worshipers are seen groping upward toward God; but rather, it is almost the last stage of human degradation, in which man gives outward formal evidence of a previous knowledge which has long ceased to be an inward conscious joy.

The fundamental idea of Fetichism is found in the amulet or charm which through the witch doctor's sorcery is believed to have become the abode of a guardian spirit, who is to watch over its possessor's life. This is none other than spirit or demon worship. It not only stands as a system of religion by itself, but it permeates many other systems such as Hinduism and Taoism. It is so closely related to the needs of man that it practically rules the non-Christian world. It watches over man's sleep and aids him in his work. It wards off disease and gives success in physical conflicts. It reveals secrets and gives power over enemies. There is not a human bodily need that the fetich does not promise to supply. Even a wish or whim can be gratified, as the priest has only to go through a formula of incantations and then pronounce the trinket capable of bringing about the desire of the applicant. Young men and women are initiated into the priesthood by an already qualified priest, who puts them through a course of training in his arts.

In Africa, leopard's or lion's claws, teeth or whiskers are hung about the neck as a protection from the attack of these beasts. The spine bones of a serpent are a cure for back-ache. Tortoise bones worn on the ankles give endurance, while its jaw-bone is worn by some tribes to prevent toothache. Love charms are used by both men and women for securing a husband or wife.

A fetich doctor acts as physician, detective, accomplice to an enemy's death, bestower of wealth and success, or anything else that may be desired. His methods of curing the sick are often worse than the disease and occasion much pain and even death. The doctor begins his incantations with drum and dance which are sometimes kept up all night, the patient occasionally being required to join in the ceremonies. The practice of bleeding a patient is common, though very unskillfully done.

It can quite truthfully be said of them that "God is not in all their thoughts." Their religion is that of the fear of evil spirits which constantly fills them with terrible forebodings for the future.

How restful Christianity is, especially when compared with such worship of fear. The Apostle John in his old age wrote, "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us."—1 John 4:18, 19.

BABISM, OR BAHAIISM.

Within the past century there has arisen a system of belief known as "Babism," which demands our attention. It was founded by Mirza Ali Mohammed, who was born October 9, 1820, at Shiraz, in the south of Persia. He was a descendant of Mohammed and belonged to the Mohammedan sect called Sayid. He took the name Bab, meaning a "gate" and signifying that the "Son of Truth," the "Illuminated One," had come.

In 1843, while living near Bagdad, the Bab began to advocate his doctrine. He had studied under various renowned Mohammedan teachers, but he aspired to found a new system of his own. One day he suddenly announced himself as the "promised guide." He produced 20,000 verses in Persian and Arabic which constitute the "Beyan" or "Babite" Bible. His first disciple was converted May 23, 1844, and the new teaching spread over Persia.

In 1848, the Bab and his followers were in open rebellion against their persecutors. Horrible cruelties were inflicted upon them, many being slowly burned or sawed to death. The Babists made a brave resistance but were defeated, and on July 8, 1850, Mirza Ali Mohammed was slain at Tabriz.

In 1852 an attempt was made on the Shah's life, which resulted in a fresh inhuman persecution of the Babists. The boldness and fervency of the martyrs, together with their declarations and teachings caused Babism to increase in spite of the efforts to suppress it.

The Bab is declared to have led a respectable life. His teachings are more humane than those practiced by the Mohammedans. Dr. Shedd of Urumiah, Persia, gives the following gist of his teaching: "There is a community of brotherly love, dignity combined with courtesy; leisure with labor; the cultivation of all useful arts and the prohibition of all that are useless; elevation of women; general elementary education; provision for the poor, strict prohibition of mendicancy and tramps; children treated with gentleness; animals with kindness; no persecution for conscience sake."

The Bahai conception of the supreme being is not a personality, but an essence, an all-pervading force of power, frequently referred to as love, or truth or life."

Modern Babism has as one of its great leaders Abbas Effendi, a resident of Haifa, Palestine. He is a marvel at compromising. No one need to change or leave his church or sect to become a Babist. "It recognizes as equally divine in origin with itself, every other religion." He has advised Christians that they do not need to leave their churches, but that they may remain in them and teach Babism. The system is breaking down Mohammedanism and giving more freedom to the people to learn about Christianity.

Babism has a few adherents in the United States. It is gaining the same kind of a following as have other Oriental religions which have endeavored to gain a foothold in America. Their teachings are drawn from Hinduism, Pantheism, Sufism and even Christianity. "The deity is called Maana, the meaning or reality of all things."

Robert E. Speer has an excellent chapter on "The Religion of the Bab," in volume I of his work entitled "Missions and Modern History." Some of the above items of history are from this chapter. Mr. Speer's presentation of the subject is very valuable.

JAINISM OF INDIA.

The Jains stand seventh in the numerical classification by adherents of the nine religions of India. Some writers claim that Jainism was contemporary with Buddhism, both being the outcome of a simultaneous revolt against Hinduism. Others say that it was originated about 1,000 years ago by a Buddhist priest, when a number of people broke away from Buddhism.

Jainism possesses characteristics similar to both Hinduism and Buddhism. Like the Brahmans, the Jains recognize the distinctions of caste, worship some of the gods of the Hindu pantheon and resemble Hindus in their family rites, weddings, and funeral ceremonies, their reverence for the cow, their fasts and pilgrimages. Like the Buddhists they carry their reverence for animal life to an extreme. Their devotees brush their pathway, strain their drinking water and wear a cloth over their mouths for fear they may tread upon, swallow or inhale some living thing. They are noted for their animal hospitals in which diseased cows and horses, cats, dogs and even insects are housed, being considered sacred because they possess the principle of life. "Snakes are not excluded, but children are not admitted." Bishop Thoburn writes that "even vermin are tolerated and protected."

They reject the Hindu "Vedas" and appeal to their own sacred books called "Agamas," which were begun by their great prophet Vardhamaha, or Mahavira, he being the twenty-fourth of their religious teachers. They believe in the practice of the four virtues of liberality, gentleness, piety, magnanimity and in goodness of thought, word and deed. They worship a number of deified saints whom they call Jina.

The Jains are confined to India. They number about one and one-half million are found in upper Hindustan, in the provinces of Mewar and Marwar; along the Ganges; the Malabar coast and in Calcutta. They call themselves "good Hindus" while the Hindus consider them heterodox. Some speak of them as degenerate Buddhists. Unlike the Sikhs, they are comparatively well educated. Almost all of them are traders and live in cities. Most of them belong to the Banya or Bhabra castes. Their numbers are increasing and they are divided into two orders:—priests and laymen; the former lead a life of abstinence and self-denial. Their widows cannot remarry. There are certain differences among the Jains which govern their dress and decorations.

"Jainism is the only one of the early monastic orders which has survived to the present day in India. It escaped the disasters which overcame Buddhism, partly because its severance from Buddhism was never so complete; partly because it never adopted an active missionary policy, but preferred to practice its peculiar rites in a quiet, unobtrusive fashion.

"The Jain pantheon consists of a body of deified saints, creating a passage through the circuit of life. The ascetic members of the order are known as Jati, who hold no property and never quit their dwellings except to beg for food. Their bodies and clothes are filthy and covered with vermin. The images of the saints, are statues of black and white marble and are represented as nude, but they present none of the indecencies which disfigure the modern Hindu temple. Jains choose for their sanctuaries wooded hills surrounded by lovely scenery."—"Imperial Gazateer of India."

SIKHISM OF INDIA.

Sikhism is the religion of a sect found in India. It was begun by a man named Baba Nanak, a Hindu reformer, born near Lahore, in north India, (1469-1539). He made a study of the Hindu and Mohammedan faiths, but, finding no satisfaction in them, he became a pilgrim. Being disappointed also in this, he returned home, declaring that he had failed to find God in any of the creeds. He laid aside his ascetic habits, and settled down to ordinary family life. He preached God as Creator, and salvation by merit. He claimed to have had a vision in which God said to him, "Nanak, I am with thee, and whosoever shall follow thee shall be happy indeed." He awoke uttering the words which have become the key to his religious system: "In religion, there is no Hindu and there is no Moslem." Miracles and supernatural power are accredited to him. He left a company of zealous followers called "Sikhs" or "Disciples" and had as successors in instruction nine gurus or teachers, the first of whom was Angad. Nanak discouraged caste, believed in the transmigration of the soul, in veneration of the cow, in abhorrence of the hog and in abstinence from all flesh as food.

The sixth guru, Govind Singh, made his religion the basis of political power which infused the military and political spirit into the Sikhs. This has developed great bravery in them which has caused the British government to make considerable use of them as soldiers and policemen. It was the Sikh soldiers who first broke through to the rescue of the imprisoned missionaries in Peking.

The Sikhs are not educated, though they are superior in intelligence to some of their neighbors. Religiously, they have degenerated. They have fallen under the power of caste and many of them are as faithful to its laws as are the Hindus. "Low-caste people who adopt their faith, are kept at a distance and excluded from the higher privileges of the community." Sikhs reverence Brahman's, worship deities and practice idolatrous and superstitious rites. Their sacred book, "Granth," is kept in the famous Golden Temple in their sacred city of Amritsar. It lies on cushions of silk and is ever surrounded with worshipers. "One of the precepts most strictly enforced by them, nowadays, is that the hair of the head and face must never be cut and that smoking is a habit to be avoided."

Sikhism is one of those movements which started as a religious reform and ended in becoming a political organization.

Guru Govind prescribed that every Sikh should bear five marks, known as the five ka—the uncut hair (kes), the short drawers (kachh), the iron bangle (kara), the steel knife (khanda), the comb (kangha); that he should abstain from tobacco, and eat no meat save that the animals decapitated by a single blow at the back of the neck. The teaching of the Gurus in matters of faith was little more than an exposition of the principles of Kabir.

The strength of Sikhism lay not in the novelty of its message, but in the social observances, stimulating patriotism and making the followers of the Guru a peculiar people."

The Sikh orthodox teachers, who have their headquarters at Amritsar, are opposing the present departure from the ancient faith and are more stringently enforcing the principles of Granth.—"The Imperial Gazetteer of India."



BRAHMA

VISHNU

SIVA

THE THREE CHIEF HINDU GODS

BRAHMA.

Brahma, the creator, is the first person of the Hindu triad. Professor Monier Williams says: "The notion of Brahma grew out of that of the Vedic Agni, the god of fire and generative heat. Brahma was also regarded as the personification of all manifested matter, in connection with which aspect, his wahan, or vehicle, is a winged animal, the swan or goose. Brahma is represented with four faces, as the utterer of the four "Vedas." For various reasons, Brahma, though once popular, is now almost forgotten, being worshiped by only a few.

Bishop Thoburn, in writing about the Hindu triad of Brahma, Vishnu and Siva, says: "The sacred triad has led many to suppose that the Christian doctrine of a trinity is faintly reflected in this feature of Hinduism; but a close examination of the Hindu system quickly dispels this idea. There is no real unity in the Hindu trinity. It is a triad, but not a trinity. Vishnu and Siva are often represented as antagonistic." They possess no unified, harmonious interest in each other or in the welfare of mankind.

R. Lilly states in the "Universal Encyclopedia": "Brahma is said to live for one hundred divine years of three hundred and sixty divine days and nights. A day and a night make a kalpa, which is equal to 4,320,000,000 mortal years. When created by Brahma, the world remains unaltered for one of his days. It is then consumed by fire, except the elements, the gods and the sages which survive. When he wakes up at the beginning of the next kalpa, the process of creation is repeated, followed by a night of decay. This takes place 36,000 times, when he expires and everything comes to an end."

VISHNU.

The name Vishnu occurs in the "Vedas" as that of one of the twelve forms that the sun takes in the course of a year. He

belongs to the trimurti or Hindu triad—Brahma, Vishnu and Siva, which are considered the highest manifestations of the eternal essence of Brahma. This triad places "Brahma, the creator, in the center; Vishnu, the preserver, on the right and Siva, the destroyer and reconstructor, on the left." Vishnu has infused his essence at various times into animals and men in a series of incarnations. A strange idea found among the Brahmans explains why there is such a mixture of human weakness and divine strength in the stories of their gods. "They believe that these gods had been mere mortals until they extorted immortality from the supreme being by sacrifices and austerities."

The Ganges, being a universally sacred river, is claimed by all sects. The Vaishnava claim it flows from the feet of Vishnu. The Sivaïtes declare it flows from the body of Siva, while others declare it flows from the mouth of the sacred cow.

The "Vishnu Dharm Tantra" says, "As without knowledge, fire burns when anything touches it, so the name Vishnu, even without knowledge, burns up all sin, and the Vaishnava is sure of heaven." For this reason Hindus give their sons the names of their gods, under the idea that merit will be acquired even when calling them for any purpose. "It matters not how atrocious a sinner may be, if he paints his face, breast and arms with certain sectarial marks and if he die with the word Hari, Rama or Krishna on his lips," he is sure of heaven. One Hindu writer voices the conviction of vast multitudes, however, when he states: "He whose heart is not pure will not be clean though he should rub his body with mud as much as would form a mountain, and bathe in the Ganges as long as his life would last."

SIVA.

"Siva represents the earliest and universal impression of nature upon man, the impression of endless and pitiless change. He is the destroyer and rebuilder of the various forms of life; he has charge of the whole circle of animated creation, the incessant round of birth and death in which all Nature eternally revolves. His attributes are indicated by symbols, emblematic of death and man's desire. Less human and more mystical than Vishnu, anthropomorphic image-worship has little place in his cults. He needs none of the gorgeous ceremonial which is provided for Vishnu. A few flowers and an oblation of water, are all that his worshiper needs to dedicate."

"Some of the sects of Sivaism exhibit asceticism in its highest and most repulsive form. Such, for instance, are the loathsome Aghoris, eaters of filth and of corpses; the Urdhvabahu, who extend the arms over the head until the muscles wither from non-use; the Asasamukhins, who keep the neck bent back looking up at the sky; the Kapalikas, who use a human skull for a drinking cup."

The various forms which Siva assumes, each bearing his own name, present a great variety of characters, from the mountain god, who devotes himself to drinking and dancing, attended by dwarfs, to the demon form of Bhairava, who wears garlands made of serpents and a necklace of skulls. Some of his forms are the most degrading known in India.



SHRINE OF KWANON.



GANESA, THE ELEPHANT GOD.

KWANON.

From the beginning of the Christian era down to the twelfth century, Kwanon was known as a male deity of the Buddhist's religion, but since that time, Kwanon has been considered a goddess of mercy and dressed in female attire. There is at Tokyo, Japan, an immense temple erected to this goddess. On New Year's day, the priests stand on a raised platform at the doorway, from which they distribute paper amulets to the people, guaranteeing the protection of Kwanon to all those who shall be so fortunate as to receive one. Inside the gateway are booths where idols, rosaries, candles, etc., are sold to worshipers. In the temple grounds there is an albino pony for the use of the goddess Kwanon. Each morning the priests lead the pony before the goddess and ask her if she does not wish to take a ride.

Wire screens are placed before the idol, on which scores of braids of hair of men and women have been hung as offerings. The worshiper sometimes purchases a printed prayer from the priest, puts it in his mouth, chews it into a pulp and throws the "spit-ball" at the screen. If it sticks, he believes his prayer will be heard; if it falls, he expects to fail.

GANESA.

Ganesa is the son of Kali, the wife of Siva. He is the elephant-headed god of wisdom; a great glutton, fond of drinking soma and eating pancakes. Hindu school children are taught to worship him. He is adored by all who wish to gain a knowledge of Hindu learning. His images may be seen in temples and schools; at the corners of city streets; and also under trees at the resting places along the country roadside. It is probable that the form of image used (an elephant head on a human body) is to convey the Hindu idea of the character of the god, though it seems rather a reflection to retain the man's body while his head is displaced with that of a beast. His wahan or chariot on which he travels through space, is a rat. He is master of the troops of demi-gods which constitute a portion of the retinue of Siva. He is also the god of obstacles and is therefore worshiped at the commencement of every undertaking.



KALI DANCING.

KALI, THE GODDESS OF BLOOD.

Kali, the Hindu goddess, is said to be the wife of Siva. She has two characters, one mild and the other fierce, the latter being the one especially worshiped. She is represented as a dark woman with four arms. In one hand, she has a sword; in another, the head of a giant she has slain, and with her other two hands she is encouraging her worshipers. For earrings, she has two dead bodies; she wears a necklace of skulls; her only clothing is a girdle made of dead men's hands and her tongue protrudes from her mouth. Her eyes are red as those of a drunkard and her breasts are besmeared with blood. She stands with one foot upon the breast and the other upon the thigh of her husband.

Siva, her husband, says concerning sacrifices to her: "The flesh of the antelope and rhinoceros give my beloved delight for five hundred years. By human sacrifice, attended by the forms laid down, Devi is pleased a thousand years. Let the sacrificer repeat the word 'Kali' twice and say: 'Hail, Devi! Goddess of Thunder; Hail, iron-sceptered Goddess. Let him take the ax in his hand and again invoke the same by the Kalaratri text, as follows: Let the sacrificer say—'Hrang, Hrang! Kali, Kali, O horrid-toothed goddess! eat, cut, destroy all the malignant; cut with the ax; bind, bind, seize, seize, drink blood!'"

The thugs, who used to murder and rob unsuspecting travelers, made offerings to Kali before they set out, and expected her to preserve them from detection. The city of Calcutta is named from Kalighat, the shrine of the goddess Kali, which is situated about a mile from the city. This shrine draws many pilgrims annually and is a source of considerable profit to its custodians, who charge for every sacrifice.



JAGGANATH DRESSED.

JAGGANATH.

This is one of the most popular gods of India, and his name signifies "Lord of the World." According to tradition, Jagganath first appeared A. D. 318, and his long hold on the Hindus is accounted for by the fact that he is the god of the people. Though there are many temples dedicated to him in India, the most important one is at Puri, built during the twelfth century. Tens of thousands of devout pilgrims visit this temple annually, and their gifts to the priests are said to amount to over \$200,000. The entire temple grounds contain 120 temples dedicated to various forms of Hindu worship. Twenty-four festivals are held annually. The car festival, which takes place in June or July, is the chief event of the year. The great car is 45 feet high, 35 feet square and is supported on 16 wheels, each 7 feet in diameter. When the idols are placed on these cars for their annual ride, the multitudes of pilgrims fall on their knees and put their faces in the dust. Then there is a terrific struggle to get hold of the rope and have a part in drawing the sacred car out to the country house of the god, a mile distant. The wheels sink into the sand at certain places, causing the journey to consume days of strenuous work. A crowd of 100,000 excited, half-frenzied pilgrims struggling with each other under a blazing Indian mid-summer sun, straining both to keep their places at the ropes and also to drag the cumbersome car along, causes a shocking number of deaths. Before the British government gained control of India, it was the custom of people to throw themselves under the wheels of this car, thus offering themselves to the god and receiving the assurance from the priests, that they would be transported immediately to Paradise. This occasion presented a terrible spectacle, with the road strewn with mangled bodies and the reeling mob half insane, sweltering and quarreling at their religious task. The practice of suicide at this ceremony is now forbidden by the government and is forcibly prevented by mounted policemen, who guard the annual procession.



KRISHNA AND THE SNAKE.

KRISHNA.

Krishna is, in some sections, the most popular Hindu god. He was the eighth incarnation of Vishnu. From infancy, so the legends say, his life was sought, partly because it had been predicted that he was to be the slayer of Kansa, king of Muttra, who was a great enemy of cows and Brahmans. While a youth he is said to have, with his companions, crept into houses and stolen butter, eating some and throwing the rest about. One day, in a pouting rage, he broke open the churning dish and spilled the contents all around, because he had not been awakened from his sleep and given some of the curds. He afterwards told a lie when asked if he had spilled the buttermilk. Like a spoiled child he refused to eat and broke the dishes. He stole the clothing of the wives of the cowherds. He is said to have had eight queens, sixteen thousand wives and one hundred and eighty thousand sons.

His followers are very immoral, but what else could be expected when he was a thief, a liar and ill-tempered when a child; and deeply dyed in immorality when an adult.

Someone has said of the Hindu: "He eats religiously, drinks religiously, bathes religiously, dresses religiously and sins religiously." Instructors in righteousness are not to be found among Hindu people. Their sacred books assert that "both sin and virtue are delusions which proceed from spiritual ignorance alone." Immorality greatly increased when the present race of gods began to be worshiped. People sometimes declare that Christians live sinful lives as well as Hindus, but the case has nothing parallel. The Hindu has the bold example of a sinful god and the plain immoral teachings of his sacred books to follow, while the Christian has a righteous God and a sacred book demanding holiness as his guide to life.

Hinduism teaches that "it matters not how atrocious a sinner may be, if he paints his face, breast and arms with certain caste-marks and if he die with the word Hari or Rama or Krishna on his lips and the thought of him in his mind, though he may have lived a monster of iniquity—he is certain of heaven."—Prof. Wilson.



GIGANTIC JAPANESE IMAGE OF BUDDHA

BUDDHA.

Buddha is a Sanskrit word meaning "awakened, enlightened, illuminated." Its Oriental application is to a man who has attained to perfect knowledge of the truth; who by "good works, through countless existences, has at length, become released from the bonds of existence; and who, before entering Nirvana, preaches the truth to mankind for its redemption."

The Buddha of history, who founded the religion now bearing his name, was born in India about 500 years before Christ. He set himself to correct the evils of his day. The knowledge he possessed, he declared, was self-acquired. "I am the all-knowing. By my own power I possess knowledge. Whom should I call my master? I have no teacher." The shallowness of this claim is seen when the teachings of Buddha are examined. He declared the earth contained a rock 84,000 yojimas square and 168,000 yojimas high. The Sinhalese yojima is 16 miles, making the rock's size to be 1,344,000 miles square and 2,688,000 miles in height. "There are fish in the sea 1,000 yojimas in size." Eclipses are accounted for by Rahu covering the sun or moon with his hand, or hiding them in his mouth. Earthquakes are caused as follows: "The great earth rests on a world of water, and the water rests on a world of wind, and the wind rests on space. And at such times, mighty winds blow and by the moving water the earth is shaken. These are the first cause of the appearance of a mighty earthquake." If Buddha was so far astray in his scientific teaching concerning material things, what guarantee is there that he was infallible in spiritual things?

Buddha opposed idol worship. His followers, however, have outdone almost all others in adoring their leader. His footprint, a tooth or hair, has been revered by millions. His image has been made in enormous sizes, especially in Japan, Siam and Burma.

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INDEX.

Asceticism	37	Idol Gods, Prominent—	
Authority, Present Head of...	13	Siva	72
Begging Classes	35	Vishnu	71
Belief Concerning Created Uni-		Idols	27
verse	15	Inauguration, Founder's Rea-	
God	14	son for	6
Heaven	19	Man's Duty to Man, View of	43
Hell	20	Marriage	56
Inspiration	25	Merit-Making	38
Man	16	Minor Religious Systems—	
Prayer	24	Babism, or Bahaism.	68
Purgatory	21	Fetichism	67
Resurrection	23	Jainism of India....	69
Salvation	18	Sikism of India.....	70
Sin	17	Monks and Nuns.....	34
Transmigration	22	Morality	46
Benefits of the System.....	65	New Year's Day.....	55
Bibliography	78	Penance	39
Character of the System.....	11	Polygamy	57
Characteristics, Peculiar.....	59	Pilgrimages	36
Christianity, Attitude toward	63	Poor, Treatment of.....	47
Countries in Which Observed	10	Priesthood, The	32
Defects	60	Prophets	33
Divorce	58	Recent Changes	66
Education, Influence upon....	64	Reforms	61
Feasts and Fasts.....	50	Sacred Animals	53
Followers, Number of.....	8	Days	54
Founder, Date and Place.....	5	Writings	29
Funerals	49	Sacrifices	52
God or Gods of the Systems..	26	Sects	9
Government, Relation to.....	12	Self-Propagation	62
History	7	Sick, Treatment of.....	48
Honesty	45	Songs and Singing.....	51
Idol Gods, Prominent—		Sorcery	41
Brahma	71	Superstitions	40
Buddha	77	Symbols	28
Ganesa	73	Temples and Shrines.....	30
Jagganath	75	Worship	31
Kali	74	Ancestral	42
Krishna	76	Women, Place Given to.....	44
Kwanon	73		

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